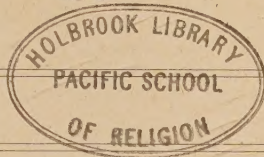


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Editorial

JAPAN, CHRISTIAN HOPE AND EVANSTON, 1954

Those who heard Professor Emil Brunner's address on "Christian Hope" as part of the Protestant Hundredth Anniversary Rally at Kyoritsu Hall recently were reminded how far the ecumenical debate on that subject is from a satisfactory resolution. The Second Report of the Advisory Commission on that theme—the final draft will not be released to the public until the World Council convenes at Evanston in August—gives little room to the interpretation which Brunner elaborated. Dr. Brunner, conversely, finds the Advisory Commission's treatment of the important subject inadequate. His own position is expounded in a work, not yet available in English, entitled "The Eternal Hope." Nevertheless, the main lines of controversy stand out quite distinctly.

The Advisory Commission's approach gives primary weight to Biblical, particularly New Testament, prediction and is dominated by the concept of a culmination to the present age in which God completes His saving work. Following the argument of conventional "futurist eschatology" it takes the position that man's only absolutely reliable ground for hope lies in those events which have their fulfillment at the end of earthly history. In order to forestall the extravagant claims of the apocalypticists and millenarians, however, a section on "realized eschatology" is inserted in which it is affirmed that "in Christ the new age has already come." In justice to this position it should be noted that the report asserts the necessity of maintaining both positions simultaneously, since each is an essential part of the Christian gospel.

Professor Brunner's treatment of Christian Hope, it seems to us, does not arise out of a study of the Biblical doctrine of the "Last Things," or eschatology, at all. It is rooted, rather, in the Christian doctrine of the creation of man in the image of God and the restoration of mankind to that image through the redemptive work of Christ. The advisory Committee, under the leadership of such

stalwart Barthians as Visser t'Hooft, is concerned to deduce from the Scriptures a doctrine of Christian Hope [that is faithful to Biblical pronouncements on eschatology. The net result is to produce a doctrine which, while faithful to Biblical authority, tends to be circumferential to the Christian gospel and open to the charge of being devoid of practical ethical content and meaning for modern man. Dr. Brunner's statement of Christian Hope, on the other hand, avoids this danger by pointing to the very core and center of the gospel itself. The complete gospel, not some tangential aspect of it, is subsumed under the rubric of "Christian Hope." For this hope is nothing other than a proclamation that mankind is made *by* and *for* God's Love. Since God's very nature and essence is Love, we have hope because nothing can separate us, ultimately, from that Love. It is the failure of the Advisory Committee to give recognition to the central importance of the Divine Love that makes the Second Report appear a cold, un-evangelical document.

The implication is that Brunner's case for Christian Hope does not rest on Biblical authority alone. The ground of our belief is the present reality of this hope. Eternal Love, asserts Dr. Brunner, is not something foreign to us, but something which those who believe in Christ have already *experienced*. Far from being a future hope, it is a present reality. To believe in Jesus Christ is to believe that one has already been placed in the Kingdom of God, for where Christ is Lord the Kingdom already exists. The Kingdom has existed, moreover, from the very beginning of creation. The work of Christ is to restore man to the communion and fellowship with God which was the goal of creation from the beginning. Man's faith in God's faithfulness robs the future of its dreadful aspect and gives man a solid ground for hope.

The theme of the Second Assembly of the World Council of Churches at Evanston provides fruitful ground for debate. Indeed, we do less than justice to so important a theme if we fail to concern ourselves with it. One would normally expect a land whose Christianity is marked by a Barthian tendency, especially among the native clergy, to explore the meaning of this document as radically and exhaustively as possible. To date the discussion has been disappointing indeed. There appears to be no grass-roots stirring of interest in the significance of Christian Hope. Let us hope that so great an article of faith may not become the exclusive preoccupation of a handful of theologians. —James Scherer.

A Lenten Meditation for Missionaries

KENNETH E. HEIM

I—who am a missionary—am like a child who has been sent to a neighbor's house on an errand. I was asked to deliver a message. I was told very clearly what the message was, and I thought I understood.

But on the way I stopped to play with other children. I looked in store windows. I bought some things with my allowance. After many stops I finally arrived at my destination. I knocked on the door and I was asked in. Then I tried to remember the message I was told to deliver. I found I had half forgotten the message, and the parts I remembered I mixed in with my own experiences on the way. I was also confused by the house I found myself in, and to cover my embarrassment I made irrelevant comments about the interesting objects I saw there.

When I left I could not be sure that the message had been delivered.

What was the message I was told to deliver? For what was I sent?

I was sent to declare God's love to all the world. If I have said anything that obscures this; or if I have done anything that obscures this, I might better not have gone.

Did I really believe the message? Did I have some hidden reservations about it?

Would I like to believe, for example, that God makes the same kind of distinctions I make when I love or withhold love? There are some people that one just can't love. Would I like to believe that God has exactly the same difficulties I have in loving them? Would I like to believe that my judgment of who is worthy and who is not is about the same as God's?

"My ways are not your ways, saith the Lord." O man, who are you who exchanges his own message for the Lord's?

"God so loved the world." It was the world that God loved. It was not just my part of the world. It was not just my nation, it was not just my race, it was not just my Church, it was not just *the* Church. It was the world that God loved.

Did I deliver *that* message?

Or did I get it mixed up with my own likes and dislikes? Because I was a messenger, did others receive the impression that my own likes and dislikes were those of God, who sent me?

Did I perhaps convey by indirect word or deed that the way to be loved by God is to do thus and so, or to say thus and so? And did I subtly convey thereby the idea that I am one who does thus and so, while others do not, and thus I am a favorite of God, more than they?

Did I thus pervert God's message?

Did I perhaps know the right message and want to say it but belied my words by my activities? Did I put my words in an official frame, in a professional reference, in a cultic form, and think this was enough? Then did all my other activities, my concern about my house, my food, discomforts, my gregarious need for finding exactly my own kind, and my lack of real interest in others, did all of these betray a deeper selfish interest within me? (Could it have been I who preached that grim little sermon on love, that Pelagian boot-strap of a sermon I heard, whose whole tone conveyed the opposite of every word that was uttered, because the speaker thought he had to do it and urge others, when his real job was to say what God had already done,—in spite of the preacher?)

Or did I declare his unequivocal love, given before it was asked, offered before it was merited, lavished on all without regard? Did I show in the way I conducted myself towards those to whom I was sent that I knew this?

Did I show that I was no better off than they with regard to this matter?

If I did not, then I substituted my own message for God's, I obscured his purpose, I withheld his love from his own.

I was sent from some distance with my message. I had to cross an ocean, I had to learn a new language, I had to do some strange things and some hard things in order to get to the place where my message could be delivered.

Do I sometimes feel that all of this has been a waste of time?

But is this anything compared with the distance God himself came in order to give that message?

"God so loved the world that he gave his Son."

God himself made the journey in person so that I could have the message to deliver. He traversed distances which cannot be measured by geography or astronomy, he overcame barriers which no cultural or anthropological measurements can even describe, he travelled the entire distance from the extremity of His Glory to the extremity of man's shame; he exhibited the humility of his

love to the scorn of man's pride. He arrived among us and delivered to all of us the full measure of his infinite love.

Is it too much to ask that we repeat this message clearly, on the little journeys we make?

Is it too much to ask that we find first of all the words for his primary purpose?

Must we always intrude our own anxieties about our own likes and dislikes, our own shallow interpretations of what his message means for our lives, so that the message itself comes through like a garbled telegram or a badly mimeographed letter, or a loudspeaker full of static and the stridency of our own overanxious egos?

“O God, let me hear you once again. Protect me from my own cleverness which is my pride. Save me from the egotism of substituting my faulty love for your infinite concern. Give me your message and the humility to transmit it faithfully; through Jesus Christ your Son whom you sent to declare it, and whose faithful messenger I would be.”

Fishing for Fishermen

HIROSHI MATSUMOTO

“That the gospel may penetrate into every area and class. . .” Although this phrase appears in the statement drawn up at the nation-wide conference held recently on “The Mission of the Church,” and although we are fast approaching the centenary of Protestantism in Japan, there is in this country one class of people who have been completely forgotten in our missionary work.

The men chosen to be the first fruits of our Lord Jesus Christ’s teachings were the fishermen of Galilee. Yet, ironically, in our country, evangelism among the fishermen has been left almost untouched, and Japan, which is surrounded by the sea on all sides and boasts of being one of the leading fishing nations of the world, is almost destitute of Christians among this class.

The life of the fishermen is extremely poor. The decrease in catch brought about by the loss of fishing areas after the defeat in World War II and by thoughtless, unrestrained fishing; the pressure on fishing imposed by the Rhee Line; the decrease in the number of working days resulting from the establishment of training areas for the foreign forces stationed in Japan—all have hastened the impoverishment of the fishermen, till now they stand on the brink of starvation. If the gospel is to be preached “to the poor and the oppressed” (Luke 4:18), these fishermen rightly deserve the first consideration, and this vast field of evangelism should not be left as it is today.

Fishermen and Modes of Fishing

How many people in Japan are engaged in this industry? They are commonly spoken of as “the fishing million,” but what is their exact number? Since the war, there has been established a Liaison Committee for Sea Fishing, which issues permits for fishing rights in areas under its jurisdiction. This committee is elected by men who spend more than ninety days out of the year in fishing, and in 1950 the number of those who had the right to vote totaled 1,213,088. This figure does not include the fishermen who work only about sixty days; nor does it include the minors engaged in this industry whose number is fairly high. More-

over, since those who engage in fishing in inland waters, that is, on the lakes and rivers, are not included in this count, the actual number of fishermen may be justly estimated at 1,500,000. According to Dr. Toyohiko Kagawa, the parts of France with the highest birth rate are the districts where fishing flourishes. In our country also, a fisherman's family averages 7.8 members in certain districts. Even when we make a rough estimate based on an average of six per family, the total number of fisherman family members comes up to about 9 million, which corresponds to more than 10% of the national population.

This million and a half fishermen, co-operating with 246,000 fishing families and 22,500 enterprises, make an annual catch of a billion *kan* (1 *kan* is 8.28 lbs.), which is indeed one-fourth of the world's total catch. In our country where the sources of animal protein are scarce and where 80% of the total needed must come from marine products, the importance of sea-food, so much cheaper than meat, as a nourishing substance for the growth of children and the sustenance of laboring youths and adults, cannot be stressed too much.

These fishermen engage in several types of fishing. First, there is coastal fishing, which is catching smaller fish near the shore with a rod or net, and inshore fishing, which is carried on off-shore in small motorboats of 50 or 60 tons. Then there is deep sea fishing, which uses large boats of 300 to 500 tons, and operates far outside the home waters, like the trawlers of the China Sea, the tuna-boats near the Equator, and others that sail over oceans in pursuit of shoals, without returning to their ports for months. In the waters near Korea and East China, trawling flourishes east of 129° longitude and non-trawling to the west.

Types of Fishing Villages

The various modes of fishing determine the conditions of a fishing village. In Japan, villages that depend on coastal and inshore fishing are by far the most numerous, and the fishermen who settle in these villages, engage in a primitive and manual, or slightly mechanized, type of fishing. Hence, the catch is small, life poor, and women-folk till the mountainous regions near the coast and engage in farming, thus forming what are commonly known as half-farming, half-fishing villages. Fishermen of this group comprise more than ninety percent of the total number. I shall refer to them as settled fishermen since they settle in villages.

In contrast, the fishermen engaged in deep sea fishing man large fishing boats and employ fairly mechanized methods. They depart from a base and return to the same. Kamaishi in Miyagi Prefecture, Choshi in Chiba, Misaki in Kanagawa, Yaizu in Shizuoka, and Shimonoseki in Yamaguchi are all typical fishing

bases, and though the number of fishermen in these ports cannot be called large, the proportionate catch of fish is the greatest. As I shall explain later, the Japanese fishing industry, for various reasons, faces the failure of its medium-sized and small-sized enterprises. Therefore, the industry must gradually change to the type of fishing which is dependent on bases and maintained by great capital.

The station, or port of call, must also be taken into consideration as another type of fishing village. Far out at sea there are reefs at the bottom of the ocean where fish gather in great numbers, and here the fishing boats naturally draw together. The stations are the ports where such boats take shelter from wind and wave, where they seek to land their catch in order to preserve its freshness, and where they take on fresh supplies of fuel and bait.

In undertaking evangelism among fishermen, these conditions of their villages should be studied with care and plans made accordingly. For instance, the fishermen dependent on base ports are extremely inaccessible since they return but once in every six months and leave soon, after a few days in port. Hence, the necessity arises for a chaplain system of sending missionaries aboard the fishing vessels, or educating capable laymen to carry on this task. At any rate, evangelism must be carried on out at sea, or else be left to permeate indirectly through the family of the fisherman. In contrast with this, the conditions for evangelism among the settled fishermen seem considerably more favorable. However, the meetings have to be planned carefully and skillfully, as the fishermen usually set out to sea in the evening and return at dawn.

Of special interest is evangelism in the stations. For example, in the waters around Oshima in Izu, there is a mackerel and horse-mackerel fishing area known as Omura-dashi, where hundreds of fishing vessels gather together once the season is in full swing. Not only from the Izu, Miura, and Boso areas, but from places as far away as Sanriku and Tosa, the boats draw together and at night their bright fishing lights give an illusion of a great metropolis borne on water. These boats, at times numbering two or three hundred, swarm to Port Habu in Oshima, till its scant population of fifteen or sixteen hundred suddenly swells to five or six thousand, and the commotion in this small, lonely village becomes terrific. Evangelism started here would in time spread the word of God all over the nation, as pollen tossed to the winds.

The Problem of Fishing Conditions

Here let us probe a step further into the problem and consider the fishing conditions or material foundations on which the industry rests.

Strange to say, even in this present Showa era, our fishing industry is based on the same percentage system of employment (known as *shiro*) as has been used from earliest days. Of the 76,000 fishing enterprises existing at present, 64.3% operate on the percentage system, only 8.5% on a fixed salary basis, and the remaining 27.2% employ an adaptation of the two.

The managers in fishing are commonly referred to as *funanushi* (ship owners) or *funamoto* (ship managers) or *amimoto* (net managers). The workers are called *funako* (ship hands) or *amiko* (net hands). After deducting the cost for fuel and bait, these two parties divide the net proceeds at a rate of 6:4, the ship owner getting 6, the hands 4. This is called the 6:4 system, but the percentage is at times 7:3 or 5:5. Let us take as an example a fishing trip with a million yen profit. According to the 6:4 percentage system, 600,000 yen would be the ship owner's share, and 400,000 yen the hands' share. The owner party may be one individual or a group of small capitalists investing together in ship, engine, net, etc., in which latter case they would decide on a rate and divide the profit accordingly. Now in the case of the hands, one share is one man's labor. This being the standard, an apprentice receives 0.8 of a share, while the helmsman (*sendo*), the captain, and the engineer, who are all officials, receive 2.5 shares, 2 shares, and 1.5 shares respectively. On a bonito-fishing or tuna-fishing boat, where 30 to 40 men make up the crew, adult fishermen with 20 to 30 years of experience receive a mere 10,000 yen each in contrast to the owner's 600,000. Moreover, as labor on land is rendered free to the owner, if there is a scarcity of catch and the income of the hands is reduced almost to nothing, there is nothing for the men to do but to borrow from the owner. This is their only way to tide themselves over, for the minimum stipend provided for by the Marine Law is no more than consolation money. The loan from the owner is deducted from the hand's share of profit on the next voyage, and thus the hand's labor is always placed under the control of those who have the capital.

In a fishing organization, the position of helmsman is worthy of special note. He receives not merely his share of the hands' profit as one of the officials, but he also receives a salary from the ship owner for acting as his representative; and it is he who holds the actual sway over labor, which the owner cannot control directly, the work being done at sea. As can be seen clearly from the above study, the hands are completely under the social and economic patronage of the ship owner and his representative, the helmsman. This results in a feudal relationship, known as the boss-protégé (*oyabun-kobun*) relationship; and an impersonal, purely economic tie of ship and net, wearing the guise of a protective relationship with humane bonds of love and duty, forms the foundations of the

fishing community.

Labor is, therefore, highly valued in the fishing villages. A child graduating from middle school becomes an apprentice and is at once worth 0.8 of a share. A family with one extra share may enjoy a life that much more plentiful; thus, boys are desired, girls are merely useless mouths. The new six-three system of compulsory education met with the greatest disfavor in the fishing villages, because under the old system, children could be sent to sea in most cases after six years of primary school. Even the families interested in education could never have allowed their children to attend more than two years beyond primary school. Now, however, the new school system claims the children for three more years whether they like it or not. As a result, the poorer the village, the lower the rate of attendance at the middle schools. Again, in the fishing village, adoptions are quite numerous, but since the parental relationship is not founded on love at all, but on a squeeze-and-take policy with the aim of securing labor, many tragedies have occurred. This adoption system, when organized, becomes the so-called *naya*, or "barn" system, which means surrendering oneself under conditions far worse than those of an apprentice in trade and comparable only to those existing within prison walls. As in the case of farmers, the household in a fishing village clearly discloses its character as a production unit.

The Feudalistic Character of Fishing Villages

As has been suggested, the social tie among fishermen is founded vertically on the relationship between the ship owner and the hand, and horizontally on the relationship between members of one crew. It is from this that various feudalistic customs arise. For example, in the fishing villages of Izu, there still exists an institution called the *kowakai shu* (young assistants). When a boy reaches the age of fifteen, he presents himself at the village shrine or meeting-place during New Year's. He is accompanied by his father and carries an *issho* (about $\frac{1}{2}$ gal.) of sake with him. There all the important bosses of the village are assembled. One of these is chosen as patron. Drinks are exchanged as a symbol of the boss-protégé relationship. Once a man accepts responsibility as a boss, he not only looks after the employment and marriage of his protégé, but if the protégé should happen to fall into evil ways and be ostracized, the boss also intercedes on behalf of the youth. The Bill for Prohibiting Liquor to Minors is naturally powerless on such occasions. For most of these youth, this becomes the first taste of sake. The young boys who have been brought up under diligent and tireless care through kindergarten and primary classes of the church schools,

fall away from the battle front of faith, and there is nothing we can do at present except to look on with deep pain.

Next, we must recognize fully that, in the case of fishermen, the feudalistic element is strongest in their religion and that their belief is a group belief directly related to the fishing industry. For example, the names given to ships, such as Ebisu-maru, Hachiman-maru, Kotohira-maru, are names expressive of Shinto belief, while Narita-maru, Rissho-maru, Seisho-maru, express Buddhist belief, and this Shinto or Buddhist belief is connected in some way with the cult of big catches. All religious festivals are community celebrations, and in early autumn when the bonito fishing season is over, all the boats are hauled ashore and the fishermen make group pilgrimages to Narita-san or to Kōmpira-sama (famous temple-shrines). These pilgrimages are made for thanksgiving, but at the same time they afford a kind of recreation after hard labor. Yet, if a Christian were in the community, he would never be permitted to abstain from this pilgrimage. Freedom of worship as individuals simply does not exist in such cases.

The same may be said of the religious rites held in the villages. It is customary in the fishing communities to differentiate people such as merchants, manufacturers, school teachers, and government officials, from the fishermen, speaking of the former as *okamon* (land people), and the latter as *uchiyori*, or people from the Inland Sea. In the festivals, the fishermen carry the *mikoshi* (portable shrine), and the *okamon* pull the float. When a festival time approaches, the fishermen draw lots to decide who will carry the *mikoshi*. Selected either by boats or by individuals, the fishermen thus chosen subject themselves to a thorough purification of their persons, abstaining from meat, keeping away from women, and doing all they can to be worthy of the great honor. Should the lot fall to a Christian fisherman, what can he do? If he refuses to carry the *mikoshi*, he must be prepared to leave his crew and take up another profession.

Superstition and Poverty

The religion of the fishermen, being bound up with the cult of big catches, as previously mentioned, has much to do with profit-seeking and speculation. It is also extremely superstitious. Contending with the ocean at all times, the fishermen live in constant dread of the destructive forces of Nature, and in fear of their lives. *Funanori wa itago ichimae shita ga jigoku da* ("A sailor has only a plank between him and perdition"). Since capitalization has been very slow, the greater part of the fishing industry in Japan has been carried on by an organized group of fishing families; hence the boats are not large and are not equipped with wireless facilities. Shipwrecks are frequent; in every storm, a fishing boat

goes to the bottom somewhere in our seas, and precious lives are lost. If we were to go to a port town like Inatori in Izu, we would find a surprising number of "victims of the sea," as many as three generations of widows, that is, the grandmother, the mother, and the bride, leading a most miserable life. Under those conditions it is natural to grasp at superstition, for, as the saying goes, a drowning man will catch at a straw. Hence, great importance is attached to taboos and omens, and superstitious beliefs in the guardian deities of boats, or in the spirits of wrecked vessels, prevail. If a fisherman should happen to drop his teacup, or see an edged tool, or if one of the women-folk should step over a fishing-rod as he is about to set out, he will not put to sea that day. At sea, it is considered an evil omen to drop a metallic object into the water, and words connected with monkeys and cows are forbidden. "Blood" is also taboo, and when stories are told of the crucifixion of Christ, of how His flesh was torn and His blood shed for our salvation, the fishermen immediately revolt at the idea. "Break" is lucky when considered in the light of the fishing net breaking under a heavy catch, and when they hear a passage like that in Luke 5, "And when they had done this, they inclosed a great multitude of fishes; and their net brake," they beg to have it read again.

In Senzu-mura on Izu Oshima island, and in Niijima Motomura, fire is taboo throughout the entire village on the day of the New Year's festival for the deity of the boats. It is needless to mention the cooking fires, but even the electric switch at the power station is cut off, electricity is not available, and even smoking is not permitted. This custom originates in the superstition that the deity of the boats, abroad on the ocean, seeks for a fire on land to which it may bring bad luck. This superstition has some deep connection with shipwreck.

One other fact which must not be forgotten when we study the life of the fishermen is that they make up the poorest class of people in our society. This state of affairs arises both from the defective set-up of the fishing industry, the loop-holes in its organization, and from the lack of preservation methods for fish, which brings about such a peculiar phenomenon as "big catch poverty" (more fish than can be preserved), and threatens the life of the fishermen.

The impoverishment of the farmers with their land reduced to almost nothing and the necessity of placing them in some other work are indeed great social problems, but at the same time, the problems of the fishermen must not be forgotten. The capitalization of the fishing industry has brought about the downfall of the small-sized and medium-sized enterprises, and this, together with the dearth of catch resulting from the deep sea fishing of a whole shoal of fish, threatens to destroy the livelihood of those fishing families engaged in coastal and inshore

fishing. In the port where I live, a fisherman who was able to make an average of two hundred yen per day from his catch this winter was considered quite fortunate. When we recall that such small-scale fishermen comprise 70 to 80% of the total number of fishermen, their present plight seems to present an extremely grave social problem.

When speaking about the economic phase of the fishermen's life, we should take note of the absence of any idea of thrift or saving. This leads them on to greater poverty. For example, if 10,000 yellowtails should be caught in the nets far out at sea, the fishermen would become millionaires overnight. If a school of porpoise were chased into the bay by dolphins, the whole village, even the children and old women, would turn out and dispose of them, thus easily acquiring expenses for the whole New Year season. Still, having no notion of saving, they consider it stingy "to let the morrow's sun rise on one's earnings," so that when days of poor catches continue, they become so poor that they eventually resort to stealing food from their neighbors.

In the farming villages, seven hundred leaders have come to guide the livelihood of the people, but the fishing villages have been left untouched. The government is enthusiastic in helping the big enterprises of the fishing industry, but the small-scale fishermen have been completely ignored. However, it is they who, suffering in poverty and illness, hindered in their work by the artillery practice in the training areas set aside for the foreign forces stationed in Japan, and prevented from setting out on the ocean by the unjust pressure brought on them by Korea and Red China, are at last being driven to sell their daughters and to change their jobs. Even if a small amount of money is offered as an indemnity or fund to help them change their job, it falls completely into the hands of the bosses who continue to exercise control over the fishing villages.

To propagate the gospel to these fishermen and to bring them salvation through Christ is, indeed, a matter claiming immediate attention. Yet, their superstitions and group beliefs, their feudalistic bonds offer strong resistance to the permeation of the Gospel. Changes in the Japanese fishing industry, however, are helping to open up from the inside this community which has hitherto remained closed to the work of God, and though the process is extremely slow, it fills us with hope. What are these changes that are taking place?

Disintegration of Old Fishing Villages

First, the progress of capitalization of the fishing industries must be noted. As abundant fishing near the coast of Japan has, for various reasons, become a

thing of the past, the only means left for the Japanese fishing industries is to build big boats and go far into the ocean to catch fish. The construction and maintenance of big boats demand big capital. The progress of such capitalization has promoted the growth of fishermen's labor unions. Consequently, the modernization of fishing enterprises on the basis of normal relations of employment, in place of the old percentage system, is being effected. For instance, tens of thousands of fishermen working in Taiyo Gyogyo Co., Nippon Suisan Co., and Nichiro Gyogyo Co., three big capitalistic fishing companies in Japan, are said to have been almost completely unionized. It is expected that such a development will bring about the collapse of the feudalistic conditions existing in the fishing villages. Thus, the modernization of fishing villages can be anticipated, while the capitalization of Japanese farming villages will be harder to achieve, because the smallness of arable land inevitably prevents the mechanization of agriculture.

Secondly, the capitalization of the fishing industry will necessarily bring about the modernization of fishing techniques. Big boats will be equipped with good wireless apparatus. They will stave off more or less violent winds, and ensure the safety of lives aboard. At the same time, the progress of scientific education will slowly, but surely, eradicate superstitions and utilitarian cults from the fishermen's life. On the other hand, since the growth of the above-mentioned three big companies will mean the downfall of smaller fishing enterprises, the latter will have to find some means to contend against the offensive of big capital. The only way to compete with big capital in such circumstances is to organize co-operatives. Where can these fishermen, who all their lives have been bound by the exclusive village spirit and feudalistic ties, discover the necessary co-operative spirit in the face of the present difficult conditions, and how are they going to nurture it? The real and basic problem that needs to be solved is the transformation of the human spirit. The change of conditions in the fishing villages indicates without doubt that the time is ripe for propagating the gospel to the fishermen. Also, the fact that the small-scale fishermen are being left behind in this modernization and are seeking consolation in the depths of their poverty, heightens the need for immediate evangelism.

Methods of Evangelism in the Fishing Villages

Finally, a word should be added concerning the methods of evangelism among fishermen. The first method to be considered is educational evangelism. Unlike the farming villages, fishing villages have houses closely concentrated in a small area. Moreover, since the birth rate is extremely high, there is an amazing

number of children, the majority of whom are left to run wild. The tendency to act as a group is a peculiar characteristic of the fishermen; the children also group together according to village sections, with a boy in the first or second year of high school as their boss. This phenomenon is especially noticeable among boys. If a Christian evangelist should incur the displeasure of the "boss" for some reason or other, the "boss" would resolutely stop all the other boys from attending church school. But, if the evangelist should gain his confidence, the "boss" would even use force to compel the other boys to attend meetings. To win these children, who are as simple of heart as the Galilean fisherman Simon Peter, seems to be an unexpected short-cut to the evangelization of the village.

An important point in the evangelism of the fishing villages is the education of the mothers. The wife of a fisherman is truly a *senshu kannon*, a goddess of mercy with a thousand hands. She has to be always ready to send off or welcome her husband, though she does not even know whether the tide will let him sail in the evening or in the morning. She has to dispose of the fish that have been caught. Since the fishermen, once they are on land, are like fish out of water, all the problems of economic management fall on her shoulders. Raising potatoes in the fields to add to the food supply, helping to preserve fish, at times even turning fish peddler, she manages to take in all types of side-work. Without all this, the fishing families could not sustain themselves. As a result, the housewife virtually wields control in her house. In Izu it is said that it does a woman credit to work strenuously so that the menfolk may live in ease and comfort. In some cases, the grandmother in the family controls the purse strings. To bring these womenfolk to walk in the way of God is a vital part of propagating the gospel in the fishing villages.

Nursery schools, boarding houses in the fishing bases, wholesome entertainment facilities at the stations, are all important, since they offer centers for evangelism. In any case a form of Christianity which is constructive and which has a bearing on the fishing industry must be given full consideration.

However, since evangelism in the fishing villages is an entirely unexplored field in our country, it stands to reason that no definite principle may be set down. At present, the best we can do is to try using one way after another, but it is my firm belief that just as the breakers on the reefs, ever beating and withdrawing, at last will wash away the very rocks, so too shall the day come when the word of God will permeate into the lives of the fishermen and the victorious banner of Christ wave side by side with the fishing banners at all ports.

The Postwar Social Psychology of the Japanese People

HIROSHI MINAMI

I. *Introduction*

Five years after the surrender, Japan stands in the midst of radical changes in the political and economic spheres of her national life. The results of a number of studies have been published on the subject of Japanese society and people along these lines, but attempts to survey or grasp the changes and shake-up in the mentality of the Japanese people, who are experiencing such an historic transition, have never been undertaken, and lag far behind other branches of social science.

This article aims at finding clues to future systematic studies regarding the social psychology of the postwar Japanese people, and attempts to sift some of the most outstanding features of their changing mentality.

Before entering upon a discussion, it is advisable to clarify the meaning of "social psychology" as used herein. Needless to say, social psychology refers to group psychology rather than individual mentality, though it must be pointed out that the concept of "group psychology" has not been made explicitly clear. In this article, group psychology is divided into intra-group psychology and group psychology proper.

In the study of intra-group psychology, efforts are made to delve into the difference in the mental states of an individual when he is in a group and when he is alone, in that he may perceive or judge things differently when he is alone and when he is in a group. In other words, his social perception may differ from his individual perception.

However, group psychology proper or group behavior, as referred to in this article, denotes the psychological conditions or behavior tendency common to all, or a major portion of the members belonging to a specific society or social group. Put in more concrete terms, by the social psychology of the Japanese people in the postwar period, we mean the psychological conditions or the behavior tendency displayed by a majority of the Japanese, though in somewhat varying degrees, after their defeat in the second World War.

Reference to "a majority of the Japanese people" has been made because their class, profession, social status and their way of living are excluded from

consideration here. Efforts were made to find something like the great common denominator that remains in the psychology and behavior of a majority of the Japanese people after their individual differences are subtracted. Here, however, adults only, male and female, are concerned, not young people, for the reason that the latter have gone through an era radically different from that of the former, and that it is difficult to point out the psychological characteristics of those who were youngsters in prewar and wartime days and to compare them with those in the postwar period.

With these facts in mind, we will proceed to a study of some of the features found in the social psychology of the people in postwar Japan.

II. *Dim Idea of the Lost War*

Even today the Japanese people prefer the term "the end of the war" to "the defeat in the war." This does not mean that the Japanese people harbor any feelings of bitterness. They are the victims of political trickery practiced on them by the then Japanese Government, which sought at the time of the surrender to impress on them the idea that hostilities had been suspended by the Imperial rescript.

Immediately after the surrender, the greater part of the population was given to understand that the war had been stopped by the order of the Emperor. The consciousness of the defeat grew gradually stronger in their minds much later on. Furthermore, the idea that Japan was defeated by the atomic bomb alone, or by the military and material strength of the United States, prevails among many Japanese. In other words, they still believe that their country was defeated as a result of the quantitative superiority in material strength of the United States over Japan, and that the Fascistic Government of Japan did not suffer an inevitable defeat at the hands of the democratic Powers, the United States and her Allies.

The idea that Japan's defeat was not a political inevitability but a military failure leads one to believe that if Japan had had sufficient military strength, she might have won the second World War, which is one of the reasons why the consciousness of the defeat is rather superficial and narrow among the Japanese people.

III. *Fatalism*

Directly linked with the consciousness of defeat, as just referred to, is a sort of fatalism inherent in the Japanese race. If one considers the defeat an unexpected result of the atomic bomb and of the subsequently issued Imperial rescript, rather

than a political inevitability, 'he may come to the conclusion that the defeat was a kind of predestined "natural" phenomenon beyond the control of the Japanese people themselves. In fact, the destructiveness of the atomic bomb, virtually beyond human imagination, was regarded by a large number of the Japanese as something resembling an act of God, a superhuman or supernatural accomplishment, a view which implanted in the Japanese mind an idea that the defeat was an overwhelming predestination or Heaven's judgment, over which the people could exercise no control.

The psychological basis of fatalism, however, surely existed in the Japanese mind in prewar days, when people were disposed to think of every happening in terms of a fate predetermined in the past, without attempting to understand it in the light of natural or social laws.

This hitherto-entertained fatalism has persisted among the Japanese people, since modern rationalism failed to guide them in their daily thoughts and activities. Basically, fatalism was deliberately encouraged through feudalistic policies and education, with the motto, "Don't let the people know but let them come and look up to you," a basic principle to which some people are still faithful. They cannot as yet pass individual judgment and act independently and rationally in their daily life, although they have, let it be emphasized, adopted a democratic or modern tendency in such fields as law, political institutions, customs and manners.

IV. *Psychological Instability*

Until the termination of hostilities, the Japanese people, rightly or wrongly, were able to maintain a psychological stability within the scope of their daily life on the basis of the Emperor system, Fascism and militarism. The defeat, however, served to rip to pieces all these authorities at one stroke, and the Emperor's renunciation of his own divinity served to deprive the common people of their spiritual support.

The concept of democracy has not demonstrated a strength sufficient to fill this psychological void among the people. The decisive factor is that democracy was not won by the Japanese themselves through their own efforts, but was given them from outside, as a sequel to the defeat. It seems inevitable, therefore, that the people should become psychologically unstable when they lost their old spiritual support and gained nothing new to replace it. Inasmuch as psychological instability arises from the loss of authority and a search for a new spiritual support, efforts must be exerted in two directions to regain the feeling of psychological stability and equilibrium.

V. *The Spirit of Rejecting Authority— Skepticism and Nihilism*

A way to avoid a feeling of psychological instability is to be found in the assumption of a skeptical attitude, which doubts or rejects not only the old authority but all other authorities as well. Such an attitude, negative to all kinds of thought, creed or religion as well as worldly authority, turns into nihilism or sheer egoism.

Many Japanese, possessed with this spirit of skepticism, not only cast doubts on authority but also are disposed to judge truth and knowledge in the light of the immediate advantage or success they may derive therefrom, or from a self-seeking point of view. It is clear that such an attitude springs from a state of mind common to all those who have endured failure and come to doubt any authority, because they have endured a series of trials and tribulations as a result of their complete reliance on authority during the war.

However, this skepticism is found only among those Japanese who have not yet been driven into a hopeless state of mind. Among them is developing a tendency to independent judgment, in rejection of the attitude of dependence on authority. Although in the same direction of negation to authority, nihilism is to be found among those who are so exhausted mentally and physically that the idea of doubting anything is beyond them.

A large number of Japanese people after the end of hostilities were in such a condition of having consumed all their mental energies through economic suffering, that they passed their daily lives in a state of sheer inertia. But it is felt that no blame can be attributed to them in view of the recent international situation, following a brief breathing spell, propelled as they are into an atmosphere pointing to a dark future. In their mind a feeling of emptiness born of complete skepticism has sprung up, and such people are devoid of the urge to do anything in particular and they live from day to day simply as servants of routine.

Their feeling of emptiness or mental void, linked with fatalism as already referred to, breeds the feeling of utter helplessness. Some, for instance, even say that they would not go to the extent of digging foxholes for themselves, or undergo anti-air raid training, but would simply trust to luck if war should again break out. Such nihilism is spreading among a large number of the Japanese people.

VI. *Search for New Authority and Worship of Power*

If we regard such a spirit of negation for authority, as already discussed, as an indication of passive resistance, we should conclude that the worship of power, which will be referred to later, reflects a search for new authority or power, or is a positive reaction to the loss of the old authority. The worship of power is a kind of defense mechanism designed to convert a state of psychological instability into a somewhat stable condition. This is a probing for a new psychological authority by the present-day Japanese, who must have a substitute for their old social authority. This authority displays the notion of tremendous vitality and determination in general. As at present the most serious concern to the majority of the Japanese people is how to secure a minimum of material welfare in their daily livelihood, what the common people long for, or admire most, and have a great respect for, is not political authority but the courage and determination displayed by successful gangsters, blackmarketeers and the like, who apparently have acquired the technique necessary to enable them to get along well materially; these members of society are respected as a symbol of a vital force.

The Japanese language has an old expression, "the incarnation of power," and people look up to those who are considered to possess it. If one surpasses, overwhelms or bests others by sheer determination or by a display of shrewdness, he surely will become an idol in the worship of power. In popular Japanese parlance, the expression "strong heart," implies an active energetic or pushing individual ("guts"), but today is used with envy, tinged with some disdain. Unlike such similar expressions as "brazenfaced," "thick-skinned," or "hard-boiled," this expression has turned into a eulogy of the superior person.

The worship of power stems from the spirit of the negation of authority, though it must be added that special conditions surrounding the government in Japan have something to do with such adoration. For instance, corrupt politicians and bureaucrats who may be involved in public scandals seem to escape punishment almost without exception, by a persistent resort to bravado. Rather than being taken to task by the people for their shamelessness, they are often afforded the chance to demonstrate their "political ability" in order to invite public esteem, which is reflected in the growing tendency toward a revival of movies, novels and songs with gangster and crime themes, representing these anti-social persons as heroes.

VII. *Flesh-ism and Negation of Spirit-ism*

In the worship of power is included a mentality bent on resisting the principle that stresses the spirit (conveniently called here "spirit-ism") hitherto prevalent in Japan. This tendency finds expression in the attitude favouring material and practical considerations in daily life as over against the teachings on moral culture that emphasize the importance of spiritual matters. This negation of "spirit-ism" shows a tendency to turn to what may be called "flesh-ism" in a more clear-cut form. In its broadest sense, "flesh-ism" holds that the spirit is subordinate to the flesh. Concretely speaking, however, it appears in various forms in the daily life of the Japanese people today.

In the first place, mention must be made of the admiration for bodily conditions. Until the end of the last war, the idea of "spiritual mobilization" was predominant among the Japanese people, and a victory of the spirit over the material strength of the Allied powers was anticipated. The defeat in the war completely upset this principle, opening the way for a respect of physical conditions and the body.

In sports, too, "spirit-ism" was in vogue until the end of the war, stress being laid on the idea of "a fight to the death." As a whole, physical education was considered a means of moral and spiritual training. Recently sports have come more and more on a professional basis in Japan, and there is a tendency to regard sport as the skill of the body. Even in traditional Japanese style wrestling, known as "*sumo*" for instance, the champions acquire great popularity because of their skill rather than anything else.

A second form of "flesh-ism" is to be found in the so-called "literature of the flesh," characterized by sensual descriptions and an exhibitionistic tendency. Not only a phenomenon linked with the liberalization of sex morality, it is also a feature in the sexual life of the people in postwar Japan, the primary cause for its rise being that the Japanese people, liberated from the suppressive sex moral restrictions of a feudalistic nature after the end of the war, have assumed a far greater freedom in sexual life than before. The popularity of sensual literature and erotic entertainment such as strip-tease shows seems to be sustained by a popular search for sex knowledge.

As has been mentioned, the ordinary individual in Japan has been hindered in his attempts to learn the facts of his own accord; he has been unable to acquire a correct knowledge of sex matters because of feudalistic education and cultural policies implemented by the Government. The desire to know facts about

sex problems is common among the Japanese people, an urge to learn more about a subject which was hitherto considered secret, as clarified by the fact that popular sex magazines sell so well.

Likewise, strip-tease shows have become a postwar fad in entertainment circles, the masses visiting these performances not for sheer entertainment, but for a chance to see the female body, an assumption substantiated by the serious mien of the spectators who display a complete lack of any vulgar intent. Adults hope to acquire knowledge from these shows about sex which was kept from them by insufficient sex education and feudalistic sex morals, up to the time of the defeat.

A third form of "flesh-ism" is noticeable in the tendency to sensualism exemplified by sexual indulgence, drug addiction and alcoholism. In other words, people seek to escape temporarily from their psychological instability and repressed desires, as has been mentioned, by indulging in bodily and physiological pleasures, in an effort to avoid a psychological crisis, and rely on a paralysis of the flesh. Hence, various entertainments as well as gambling are considered to play the role of an anaesthetic.

VIII. *Conclusion*

An attempt has been made to indicate some of the special psychological conditions common to the majority of the Japanese people in the postwar period. It can be said that their common denominator is the various psychological difficulties they are encountering, because of their complete inability to visualize even their immediate future, and the absence of any new spiritual basis following their sudden loss of psychological stability.

This psychological difficulty interwoven in a complicated form with a psychological defence against it, burdens the individual Japanese and induces tremendous mental strain.

This article has endeavoured to explain some of the focal points in the complicated psychological conditions of the postwar Japanese. To further this study as a comprehensive social psychological research, through the collection of more concrete data regarding each item, is a task to be undertaken in the future.

Christian Youth and Modern Society

—The youth of the church speak out—

This is based upon a tape recording of a *Seinen Zadankai* (youth discussion meeting), presided over by the Rev. Akira Takata and the Rev. Masatake Fujita. The young people include the following: Mr. Kazuo Sato, engineering student at Waseda University; Mr. Kazuhiko Higuchi, a student at Doshisha University, Theological Department; Mr. Shiro Takagi, employee of the Osawa Institute of Experimental Therapy; Mr. Minoru Okada, employee at the Yanagi Cho Factory of the Shibaura Electric Company; Mr. Tomokichi Miyake, employee at the Kawasaki Factory of the Mitsubishi Heavy Industries, Inc.; Mr. Seishiro Shimada, farmer; Miss Yoko Kitaura, teacher at the Nishitama Junior High School; Miss Mariko Ogura, student at the Tokyo Woman's Christian College; and Miss Junko Sasaki, employee of the Itochu Trading Company. The discussion was first published in the October 1953 issue of *Kyokai Kyoiku* (Church Education) and is used with the kind permission of that magazine.

Takata: The present age is a time of great confusion and upheaval. It has been called an age of crisis, a time of revolution. With that in mind, we would like to have you young people who are in the church speak very frankly as to what kind of problems you are confronting in your surroundings or within yourselves. First, let's have a word from Mr. Fujita to open the subject.

Fujita: Right after the war, many young people flocked into the Christian church with great expectations. But the church failed to meet their expectations. It was not alert to the feelings of the present age. It still clung to the same old program which it had carried on during the Meiji era. Foreigners often criticize the fact that Japanese youth are interested in Bible-study, but never seem to put what they learn from it into practice. Today when there are so many great problems, church people are escapists from reality. The church does not come into any vital contact with society. Japan's development after the war seemed to be fulfilling the expectations of youth, but actually it has gone in the opposite direction, and nothing is being done to bridge the gap. There is no sense of

harmony between the young people and adults. The youth have no real dream. Those who follow an "ism" are zealously trying to propagate it to others, but the church people have no such zeal. According to church statistics gathered in Ohio, 90% of the Christians there admit that they neglect speaking to others about the Gospel. The same thing is more or less true in Japan. Generally speaking, Christians are weak and fearful. But society is moving in another direction, a direction which we do not like. What should we do about it? In a world which faces a crisis, I would like for us to think about what the church is doing, and what the church should be doing.

Takata: I suppose there are various problems, but let's begin with the problem which seems most important to you.

We Have Such Problems As These

Sato: I feel strongly that as young people we ought to re-examine the reasons why persons who came to the church immediately after the war earnestly seeking after the truth, have gradually faded away. I belong to the school YMCA; it seems to me that the church and the YM cannot be separated; if they are separated, they will both fall. The church *must* permeate society, but youth movements like the YM ought to become the vanguard of the church.

The churches today are loaded down with too many problems. Just the other day a problem came up about a special district for taverns near my church, and the church was criticized by the people of the community because it did nothing at all about it. I believe that if laymen would enter into the society and speak in the name of the church—while it would not be the whole solution of the problem, it would be a beginning. I for one want to hold fast to the Gospel without vacillating.

It seems to me that students today can be divided into five types: first, the Marxists; second, the progressives—they are not Marxists, but they sometimes work with Marxists; the third group is also progressive and non-Marxist but they try to use methods different from those of the Marxists; fourth, there are those who have a strong feeling of responsibility but who are unable to do anything; and fifth, there are those who don't do any thinking at all. I belong to group number four, maybe. (*Laughter*) Groups one and five are small; the majority are in the middle. What should the students of today do? I have been so concerned about this that sometimes I want to weep.

Higuchi: When we think about what the youth of today are thinking,

probably the best statement we can make is that they are *not thinking*. At first, right after the war, they had a sense of independence, but gradually an atmosphere has developed in which they feel that they can't do anything. This anti-Americanism is not based on sound reasoning, but rather it's an emotional attitude, a part of the atmosphere in which they live, which sways them to the right and to the left, so that many of them have lost interest in raising any questions. I think they feel as though they are caught by a power which is too great for their strength to do anything about.

Christianity during and after the Meiji era had a sense of responsibility, and the problems of the whole world were the problems of the church. And until the church of today gets that vision, the sufferings of youth in the present-day society can not be healed. We need a new evangelical passion for dealing with these problems. I am troubled as to how we can bridge the gap between ourselves and the church.

Takagi : Considering the various problems facing the church in Japan, I wonder if the cause of such dilemmas isn't this: Christians are carrying on the church youth movement and church schools under the impression that Christianity in Japan *is* real and that Japan is a Christianized country; but actually Christianity has no real influence in Japan and is surrounded by a cold anti-Christian atmosphere.

Fujita : When you say Christianity isn't real, you mean that the church has no influential power in the society and that society in general takes no notice of the church. In other words, people would be disturbed if the public toilet were taken away; and if the movie theater or grocery store went out of business, they would be disappointed. But if the church disappears from their community, would they feel the same disappointment?

Higuchi : Christianity in Japan today is regarded as a kind of popular ethics.

Okada : I went through my student days without knowing anything about Christianity, but after I came into the company where I am now working,—during the period of dire poverty after the war—I met a Christian who had a wonderful attitude and who was filled with the grace of Christ. Through him I came to know the wonderful power which Christ has given. But it was very difficult for me to believe in Christ. I struggled for quite a while before I finally became a Christian. That experience has caused me to realize that most people in Japan are growing up in an anti-Christian atmosphere. I know of many examples where persons have not been able to free themselves from the religious traditions which are so much a part of their daily life, and so could not enter the Christian faith.

Things which are taught intellectually are very difficult to accept. I feel that since I have gone through this myself, I have a responsibility to try to meet the problems of these people. The intelligentsia of Japan are full of ideas but when they meet a real problem, they lose all their faith and sink into a miserable, frightened state of mind. I'm one of them, too.

They are ready to face squarely the problems of social service and social evils, but when it comes to cleaning up the public toilets near at hand, they feel it's the business of a particular profession. I'm afraid their faith is not very realistic.

Fujita: Not only in Japan, but throughout the whole world today, the church seems to be caught in the tide of secularism. Christians in church and Christians in society show two or three different faces to the world. The big problem is whether traditions and customs can be corrected by education.

Miyake: We talked about the fact that the present-day church is separated from real life, but going on a little further, before we think about that problem, I would like for us to consider this idea, that it's a mistake to assume that the reason why the youth movement doesn't grow is because church young people are dissatisfied with the present-day church. The dissatisfaction, it seems to me, comes not from the human side, but rather from the lack of a Biblical and theological background. We need to remember that all the reform movements in the past [in the Judeo-Christian tradition] have been founded upon the Bible.

There's one more thing I would like to say, as a Christian young person working in a factory. Since the end of the war about 50 Bible classes have sprung up in factories. These have all begun quite independently but they generally follow the same pattern. Their purpose is to witness and spread the Gospel in the factories where workers spend six days out of seven, and to study the Bible more thoroughly, in a way that can't be done merely by going to a worship service on Sundays. The motive was not to discuss labor unions or to take political action, but rather to share the love of Christ with fellow-workers and to help each other. The youth movement should develop from a foundation of Bible study. I believe that industrial evangelism is the front line of church evangelistic work.

Shimada: My village fifteen years ago was a quiet typical rural village, but we were invaded by refugees from the city during the war and recently an American base was constructed nearby, so that the environment has become bad. While we are in the church everything seems fine, but when we go out into society, we feel discouraged and powerless against the times. Defeatism sets in. But recently we have been given a good pastor and there seems to be a beginning

of a solution. I feel very keenly the necessity of good leadership in the church.

Kitaura : I am teaching at the school which became well known because of a student's composition, published in the *Yomiuri Shimbun*, about the life of a prostitute. Such problems have become very real to children. The children of today have no dream; they have become very realistic. The disturbing problem for us as Christians is how to live under such circumstances. Actually the problems around us are so great that eventually it becomes easy for us to want to escape by shutting ourselves up in the church in order to live a clean life for ourselves. We realize that simply because there are such great problems in society, we have a mission to preach the Gospel. Of course we realize that the very bigness of the problem should be a challenge to us to preach the Gospel, but the fact is that we are different persons in church from what we are in our places of work. I know this is hypocritical and I'm troubled about it.

Ogura : One of the problems of Christian girl students is that they have a noncommittal attitude and a nervousness about everything. They say they can't understand Christ and they can't understand the church, but they don't make any effort to understand. They complain that the church is unrealistic and unsatisfactory; they change about from one church to another and stop coming. They keep saying that they are unhappy and troubled, but they don't even clean up the chapel. Another thing is that they do not try to win their friends to Christ. They say they can't even solve their own problems, so how can they tell others about Christianity? When committee elections come, some of them keep secret the fact that they belong to the YW, because otherwise they wouldn't receive any votes.

Sasaki : The youth in the factories—some of them are licentious and some of them have a fatalistic, listless attitude. The Christians number about 2 or 3 out of three or four hundred workers. I am constantly faced with the question of how I should conduct myself in such circumstances. I have thought that perhaps it is a mistake to work in that kind of a company, and that perhaps I should take work in which I feel that I am directly serving Christ. But in the same way that a stone which seems to have no meaning where it is placed in a game of "Go," may later play a very important part in the game, so I've come to feel that isolated Christians scattered throughout society may have a very important part to play in relation to the great ecumenical church. I want to serve unpretentiously but with real power in my work and in my home. And when that driving power is called for, I want to be able to testify for Christ.

How Should We Live in Today's World?

Fujita: Having listened to the discussion thus far, I feel that the main problem is that of faith and the actual situation in society. But Christians in the early church were troubled by this problem, too. Here is a statement in a letter written by an early Christian. It says, "A Christian living in this world is like the soul living in the body. The soul does not belong to the body but it is in the body; being confined to the body, it yet moves the body; so the Christian, being in the world, does not belong to the world, and yet he upholds the world, as its conscience." Are we really living as the conscience of the world, challenging and fighting against evil? It is said that Thomas was a skeptic, but he must have asked his questions with sincerity. It is our responsibility to approach the Gospel, the Bible and the Church with greater sincerity.

Miyake: What kind of vision can be given to the youth of today, especially to the working youth? Christians in the Meiji Era devoted themselves heart and soul to social service and evangelism, but what should the youth of today do as Christian work?

(1) How shall we think about dedication and witnessing?

Okada: I think this is related to the problem of Christian vocation. I don't think that dedicating one's life means only becoming a minister. There are some pastors who act like insurance salesmen, when they try to bring people into the Christian group. For such pastors the ministry is only a profession, but I don't think this is real dedication. The only true dedication, it seems to me, is the dedication of one's daily life completely. I experienced the truth of this as a Sunday School teacher. I want a dedication, not just in form, but in spirit. I want to do evangelism which will teach the love of Christ not merely through information and preaching, but through the love of the teacher.

Takata: I became a pastor after I had worked in a secular job for five years. So when I hear young people say they want to become ministers, I first discourage them. From the Protestant standpoint any profession may be regarded as sacred. In the same way that the Gospel has been preserved through an imperfect church, so I believe that the world is guided by God through our imperfect human professions. The Protestant way is to live the dedicated life of

the monastery in the midst of the actual world.

Sasaki: "True Christian" does not necessarily mean "professional Christian." A person can be a "true Christian" in any profession. But when one sincerely tries to decide what his own place of work should be, I think there are many instances where he may need to change his profession. Especially in a society like that of present-day Japan, where Christians are so very few, it is important that each individual Christian be used fully. So I hope that those who are planning to go into some type of work will pray about this point especially and seek God's guidance before they decide.....

(2) How do you read the Bible in your daily life?

Takata: The Bible class in the factories has meaning for those who cannot attend the Sunday church services. It's the only chance they have to read the Bible. But you can't say that you have read the Bible unless you practice it. The question is, How are you "reading" it in your daily life?

Takagi: Really, we are negligent in reading the Bible. We complain about many problems, but we don't try earnestly to solve them and we don't make any real effort to read the Bible. Instead we make all kinds of apologies.

Fujita: That's a Japanese habit, isn't it? As soon as someone says something is difficult, we immediately build up a barrier in our own minds and become resigned to it as a fact. We must get rid of this social weakness. Westerners in such a situation say, "Let's try it."

Sato: Just like when we were in training during the war—Christians always kept their Bibles in their pockets and, anywhere, anytime, they would say, the answer to that is in the Bible; and they became very familiar with their Bibles. I want to read the Bible like that.

Fujita: Why is it that the Gospel was preached in the time of Christ even to children twelve years of age, and why isn't it today? The reason may be one thing, or another. But if people don't come to church, must not the church go to them? Today, when the Japanese people have so many problems, why don't they follow Christianity?.....

Miyake: In my factory, the more earnest a man is about his job the less free time he has, and the less time he has to come to church. I think that the problem of what the church should do about this is very important.

Fujita: That's a problem in Scotland too.

Ogura: The churches in the residential sections, where the members are

largely the intelligentsia, don't have that problem. Those people, instead of being self-satisfied, ought to be helping the Sunday Schools in the downtown churches where there aren't enough people to carry on the work. To be deeply stirred by a work camp experience that comes only once a year is too soft, I think.

Sasaki : They say that in Germany [where the Christian deaconess movement is very strong] the food situation is worse than it is in Japan, but in spite of this, one very seldom sees any tramps. Why doesn't the church in Japan do such things? Such things as the deaconess movement are very good, I think. I think that evangelism ought to share the sufferings of people, but on the other hand it must be intellectually convincing so as to attract students.

Fujita : In other words, both empathic and many-sided evangelism.

Kitaura : In the farm villages too, the Christians who work earnestly in the fields are so busy that they can't come to church, and that bothers them.

Sasaki : If the farmers have a genuine spirit of seeking and if the Christian faith gets hold of them, I think they will develop an appropriate form and method of worship and they will make time for it. The fact that the churches of Japan are concentrated in the cities grows out of many factors—political, economic, etc. Therefore, this problem has to be approached on a broad basis; if the farmers are going to have free time, the problem must be approached rationally, and methods of production must be mechanized.

Fujita : A missionary, Miss Doidge, said that the Japanese church after ninety years still remains European and for that reason everyone except the intelligentsia stays away from it.

Sato : I am now a student, but I can't detach myself from the problems in the factories, because they will soon be my own problems too. The church has many problems by the very fact that it is a *community* church. As Barth has suggested, the church is an ambulance, a hospital on a battle-field.

Fujita : In Europe and elsewhere, labor priests are sent from the theological schools to become friends of the laborers. There are also ministers serving in the field of athletics.

Higuchi : The church has to change its entire scheme in order to get out of the city pattern, the *petit bourgeois* pattern.....

Takata : Rather than the scheme, isn't it a problem of our way of thinking? The question of community responsibility has been brought up; besides, some have come prepared to discuss the problem of the "thirties" and we would like to hear more about that, but the time is up, so we shall adjourn.

Bible Versions in Colloquial Japanese

J.A. ASPBERG

"I speak as representative of all the ignoramuses, the old women, the *eta*, the fishermen, the ignorant country-folk generally, etc. Whatever you do, don't make the Bible more difficult than it is. If the present version is not scholarly enough, I tremble to think what the revision may be. You remember the missionary in India who asked his helper for a Hindoo term for some word like 'atonement.' Not quite satisfied with the word proposed, the missionary asked, 'Are you sure it is a good word?' 'Good! Why it's a *splendid* word,' was the reply, 'there is only one man in all Calcutta besides myself who can understand it.' We want a translation like Luther's—the most unadulterated *zokugo* (colloquial) ever breathed; and it shaped the German language."

This dramatic appeal was made by Mrs. G. P. Pierson at the General Conference of Protestant Missionaries in Japan held in Tokyo, October 24-31, 1900. The style of the literary language version Mrs. Pierson was referring to is characterized by Professor Basil Hall Chamberlain as "the semi-classical style, distinguished by its preference for old native words and grammatical forms." No wonder that the classes of people she mentioned found the Bible hard to understand. But over fifty years were to pass before her wish for a more easily understood version of the Holy Scriptures was fulfilled.

What is the real need today for a colloquial version of the Japanese Bible? This is evidently a rather controversial question. A very large percentage of Christians, young as well as old, seem to lay so much stress on a lofty and dignified style that they prefer the old literary version even if their understanding of it in many cases is rather imperfect. It may well take a generation or two before this attitude is overcome and before the real necessity of using a translation understood by all is generally recognized. There are some missionaries even in Japan today who think that only a few backward individuals find the literary version hard to understand! But the present writer is of the opinion that even the old women, the fishermen and the countryfolk of Mrs. Pierson's days probably understood the literary version better than the majority of high school students today. When it comes to a word-for-word explanation of a Bible text, their vague comprehension

of the actual meaning of the single terms is simply appalling. But in order for anyone to grasp the spiritual message of a Bible text the translation must be so clear from a linguistic point of view that no doubt about the language used can arise. The literary version is no doubt an excellent and beautiful translation, but to the majority of its readers in present-day Japan, the understanding of it is apparently on about the same level as in the case of a person who knows only modern English and yet is expected to read and understand the writings of Chaucer.

To future generations of Christians in Japan the year 1953 will no doubt stand out as a year of grace in a very special sense. For in this year no less than four different new colloquial translations were presented to the Japanese people. The first one, known as the *Christ Weekly* version, was published already in December, 1952, and consists of the entire New Testament. This translation has been made by Messrs. Shuichiro Watase and Tomio Muto under the sponsorship of Dr. Toyohiko Kagawa. In this article it will be referred to as the CW version. The Japan Bible Society's (JBS) great project of translating the whole Bible into colloquial Japanese saw the publication of Genesis and Exodus and the Four Gospels and Acts during 1953. No other portions will be published until the entire work is ready for the press in 1954. In March, 1953, a Roman Catholic colloquial version (abbr. RC) of the whole New Testament was published in Tokyo. And finally an edition in colloquial Japanese of Goodspeed-Smith, *The Short Bible* (abbr. SB), New Testament only, was published in December, 1953, translated by former Prime Minister Tetsu Katayama.

Colloquial Japanese is in no wise a uniform or standardized style of language as all students of modern Japanese are painfully aware. One may therefore be justified in wondering what the style and language on the whole are like in these new translations. Rev. T. Miyakoda, the General Secretary of the Japan Bible Society, writes in his Narrative Report for 1952 as follows, "Many in Japanese circles are hoping our revision work will become the standard of a new Japanese language, because colloquial Japanese has not yet assumed a fixed form." This is an interesting statement when we remember that Luther's translation brought about a rebirth of the German language, and that the new national language in China (Kuo-yü) was formed under the influence of the spoken language translation of the Bible, as has been openly acknowledged by Dr. Hu Shih, the famous leader of the Chinese Intellectual Renaissance.

Judging from the choice of verb endings and pronouns in these four versions, the problem of what degree of politeness should be used must have been a

great trial to the translators. In positive narrative sections all four versions use what is generally called the plain, or formal, style which dispenses with all polite endings and is characterized by the use of *de aru* as the copula verb. However, when the subject of a sentence is God or Jesus Christ, the predicative verb is made polite by various means. Thus the CW and RC versions use the literary ending *-tamo*, very often alternately with the passive-potential, whereas the JBS version always uses only the passive-potential. The polite construction "*o+verb+ni naru*" is another device occasionally used by all four versions.

In dialogues, all four versions use the polite verb ending *-masu*, *-masen*, etc., when the speaker is an equal or inferior to the person addressed. A superior usually avoids the *-masu* forms in conversation with an inferior although both may address each other as *anata* (JBS and CW, Lk 15:19, 29, 31). In the RC and SB versions the elder son uses both *anata* and *-masu* forms in addressing his father, whereas the father uses *omae* and plain verbs.

For "I" the JBS and RC versions use *watashi*, whereas CW has *watakushi* throughout. Owing to the requirements of style in certain passages *ware* or *wareware* is used occasionally by all four versions.

How to translate the second person (thou, you, ye) seems however to be the real crux of this problem. The CW version and the tentative edition of the JBS portions first published (Genesis and Mark) agree very closely as regards the principle of using *anata* and *omae*. *Omae* is used quite freely when a superior is addressing an inferior just as in the ordinary colloquial style. The JBS has however changed this use of *omae* altogether in the final authorized edition. *Anata* has replaced *omae* in most instances where persons are addressed. One of the rare instances where *omae* is used is Acts 21:37 where the tribune speaks to Paul the prisoner. But in 22:27 the same tribune says *anata* to Paul, probably because he has learned that Paul is a Roman citizen! The CW version also has this variation. In Acts 23:35; 25:9, 12; and 26:1, 24, 28, Paul is again addressed as *omae* by the governor of Caesarea, and by Festus and King Agrippa.

Examples of another interesting principle for the use of *omae* to persons are found in Genesis (JBS). When a person quotes what a superior has told him, he substitutes *omae* for *anata* which was actually used by the person in a superior position who spoke to him. Example: Abraham to Eliezer (Gen. 24:4, 23), Jacob to his sons (42:38; 44:29), and Joseph's brothers quoting their father Jacob (50:17). Now, is it possible to accept this use of *anata* and *omae* as historically probable if the persons mentioned had been speaking in the Japanese of our times? It is hard to imagine this. The tentative edition has *omae* only, in all these instances, and this appears to be a more realistic interpretation.

Maybe another generation will deprive *anata* of the honorific halo it still carries with it to such an extent that Eliezer and Jacob's sons can use it in the above sentences with good conscience.

Other instances in the JBS version where the use of *omae* is said to be necessary are, to the serpent (Gen. 3:14, 15), the evil spirit to the exorcists (Acts 19:15), the foolish rich man to his soul (Lk. 12:19), to the fig tree (Mt. 21:19), to Jerusalem (Lk. 19:42), and to Chorazin and Bethsaida (Mt. 11:21). As stated above, the CW version uses *omae* very freely. It agrees of course with the usage in the JBS just described. Some instances of its use in the CW version where the JBS has *anata* are as follows: Zechariah to his son John (Lk. 1:76), God to the foolish rich man (Lk. 12:20), Abraham to the rich man in Hades (Lk. 16:25), the elders to Jesus (Lk. 22:67,70), Pilate to Jesus (Jn. 18:33), and God to Abraham (Acts 3:25).

The RC version uses the classical pronoun *nanji* also, besides *anata* and *omae*. The use of the one word *nanji(ra)* in the literary version for the second person certainly appears to be ideal as compared with the difficulty of using the right word in the colloquial versions. What is the degree of politeness expressed by *nanji*? Aston's Grammar says: "It is the word used to translate the English 'thou,' which it very much resembles in force. In the later literary language it usually indicates that the person addressed is the speaker's inferior. *Nanji* is not used in the epistolary style or in the spoken language." In the RC version, Jesus addresses his disciples and other persons as *nanji*, whereas Jesus is addressed as *anata*. *Nanji* is further used in those instances where JBS and CW have *omae* in addressing impersonal beings and things. Paul the prisoner is addressed as *nanji*. God says *nanji* to the foolish rich man (Lk. 12:20). This usage, then, indicates, as Aston says, that "the person addressed is the speaker's inferior" (cf. *omae*). *Anata* is used by Paul in his epistles and on the whole in addressing equals. *Omae* is found, for instance, in Luke 15:31 (the father to his elder son) and in I Corinthians 11:23 ("My body broken for *you*." The gospels have *nanjira*, however).

The latest version (SB) complicates matters still further by using not only *omae*, *anata* and *nanji* but also *kimi* and the collective *shokun*. In this version Jesus addresses his disciples as *kimitachi*. Paul says *kimi* to Timotheus and to Philemon. Paul the prisoner is addressed as *kimi* by Festus and King Agrippa. In Luke 15 the two sons say *anata* to their father, and the father says *omae* to the elder son. Pilate uses *omae* in addressing Jesus (Jn. 18:33). In the conversation between Jesus and Martha and Mary (Jn. 11) both sides use *anata*. *Nanji* is used in Luke 12:20 (to the foolish rich man) and to John on Patmos

(Rev. 1:11).

It is evident from these instances that there is no uniformity in the use of these pronouns in the colloquial versions. The missionary who wants to preach the Gospel in this colloquial style will have to make his own choice. In Luke 1:76 Zecharias addresses his infant son John as *anata* (JBS), *omae* (CW, SB), and *nanji* (RC). Will any one of these conquer in the end, or will all three continue to be used alongside each other?

To the language student these new versions will supply a great variety of expressions and examples of colloquial terms never covered by any study books in the past. But in some respects all merely colloquial grammars will leave him in the lurch. For instance, to which verb base should the ending *-beki* (must, should, ought, -ble) be attached? In grammars of the colloquial we are usually told that *-beki* should be used with the simple present (*yobu*, *motsu*) of *yodan*-verbs but with the second base (*tabe*-, *mi*-) of *ichidan*-verbs, and that special forms are used of *suru* (*su-beki*, Acts 26:9, JBS) and *kuru* (*ku-beki*). But this question is more complicated. (See Henderson's *Handbook of Japanese Grammar*, p. 62.) The suffix *-beki* is used very often in the new colloquial versions, and it is uniformly attached to the literary conclusive base. With *yodan*-verbs this is all plain sailing, for their bases are exactly alike in both the colloquial and the literary styles. But forms like *homu-beki* (JBS, Lk. 1:68) and *norowaru-beki* (Gal. 1:8, 9, CW) cannot be fully understood unless the student has had a chance to study the formation of verb bases in the literary style. *Homu* is the literary conclusive base of the colloquial verb *homeru* (lit. style: *homu-ru*, to praise) and *norowaru* is the same base of the colloquial *norowareru* (*norowaru-ru*), passive of *norou* (to curse).

The potential use of the verb *uru* (to get, to be able), very common in the literary version, is quite frequently used also in the colloquial versions. Examples: *kegashi-e-nai* (cannot defile, neg. base *e*, Mk. 7:18, JBS), *horoboshi-e-nai* (cannot destroy, neg. base *e*, Mt. 10:28, CW), *ari-e-masho ka* (can it be, can it happen?, conjunctive base *e*, Jn. 3:9, JBS), *kegashi-uru* (can defile, attributive base *uru*, Mk. 7:15, JBS), *tate-uru* (can build, attr. base *uru*, Mt. 26:61, RC). The colloquial form *eru* does not seem to be used as a potential auxiliary in the new versions.

Another characteristic idiom which is not mentioned in the ordinary grammars is the quite frequent use of the past of *kuru* (come) after the *te*-form, to form a kind of present perfect tense. Examples of this use are: *hakugai sarete kita* (Mt. 5:10, JBS, SB), *kiite kita*, *mite kita*, *furete kita* (I Jn. 1:1, CW), *nobete kimashita* (Acts 26:22, JBS), *shinjite konakatta* (I Jn. 5:10, CW), *shite korareta*

(Jude 6, CW).

Except for the SB version, the three other versions all use *furigana* (phonetic symbols alongside characters) to indicate the proper pronunciation of the *kanji* (Chinese-Japanese characters). The JBS tentative edition of Genesis and Mark had likewise no *furigana*, but the authorized edition has wisely enough introduced this help. Without the *furigana* a large number of *kanji* would be read in different ways by equally well-educated people. Only numerals are printed without *furigana* in the JBS and RC versions. The CW version has *furigana* also for the numerals.

The CW version is also peculiar in its use of *furigana* which give the English and Greek pronunciation of some words instead of the usual Japanese reading of the *kanji*. Examples of English words in this version are: yes and no (II Cor. 1:17-19), goal (Phil. 3:14), news (Mt. 9:26; Lk. 5:15), runner (I Cor. 9:24), towel (Jn. 13:4, 5). Greek words are: *agape* (love, II Pet. 1:7), *agapasu* (you love, Jn. 21:15, 16), *eunokoi* (eunuch, Mt. 19:12), *eusebeia* (godliness, I Tim. 4:8), *fuireisu* (*phileis*, you love, Jn. 21:17), *fuiro* (*philo*, I love, Jn. 21:15, 16, 17), *koinonia* (fellowship, Acts 2:42), *magosu* (wise men, Mt. 2:1), *riberuton* (Latin: *libertini*, freedmen, Acts 6:9), *surisukeiya* (*threskeia*, worship, religion, Jas. 1:26, 27), *sutoikeiya* (*stoicheia*, elemental spirits, RSV, Gal. 4:3, 9; Col. 2:8, 20), *sutajion* (*stadium*, I Cor. 9:24), *Tartarusu* (*Tartarus*, pits of darkness, II Pet. 2:4).

At times the *furigana* gives other Japanese readings than the *kanji*-term implies. The *kanji* for *sukuinushi* (Savior) is thus often read *Kirisuto* (Jn. 1:20). *Sensei* is read *rabi* (Jn. 4:31), *sai* (guilt) is read *tsumi* (Lk. 13:4), *nikutai* (flesh-body) is read *hito* (man, Jn. 1:14), *kiseki* (miracle) is read *mi-chikara* (I Cor. 12:28). All these devices are no doubt interesting to a certain class of readers, but generally speaking they must be quite mystifying to the average Bible reader.

After these more or less formal remarks it would be tempting to go on and give some instances of how the different versions have rendered certain key passages in the New Testament. But apart from considerations of space, such a comparison must wait until the JBS version has been published in full. Only one or two hints about the deeply interesting and instructive results, linguistic as well as theological, that may accrue from such a comparative study will be given here.

If we make a list of some common terms in the literary version and show the corresponding use of the same terms in the colloquial versions, or their replacement by other terms, the most striking impression will not be the fact that quite a few terms are no longer or hardly ever used, or that the terms replacing

them are easily understood modern words, but rather the fact that *so many different terms often are used to replace one single term* in the literary version. As a representative example we may take the word *totoki*, which in the colloquial is *totoi* (high, exalted, precious, valuable, sacred, etc.). As an adjective this word occurs 29 times in the literary version, and it is used to render the meaning of 18 Greek words. Used as a noun it occurs 20 times, always as the rendering of one single Greek noun, viz. *time* (honor). The CW version retains the adjective 12 times, but uses 8 other words to replace it in the other instances. The noun is retained in only six places, five other words (*eiyo*, *homare*, *meiyo*, *songen*, and *sonkei*) replacing it in the remaining instances. Another typical example of this kind is the noun *tsutome* (duty, service, business). In the literary version this word is used 26 times to render the Greek word *diakonia* (service), but a dozen other Greek words are also translated by *tsutome*. In the colloquial versions, however, we find that *tsutome* is used very sparingly, for it is mostly replaced by such words as *soku*, *shokumu*, *nimmu*, *hoshi*, *hataraki*, *sekinin*, and *shigoto*. From these instances we learn that it would be altogether wrong for a missionary to read his text from the literary version and then in his exposition to use merely colloquial forms of the literary terms in that version (as *totoi* for *totoki*, for instance). He would be using words in a broad meaning no longer employed in the modern spoken language. Further, these examples show us that the new colloquial versions endeavor to give expression to the various Greek words which the literary version rendered by only one or two words with a wide area of meaning.

As regards innovations of terminology the following are among the more conspicuous cases. *Fukuin* (gospel) has been replaced throughout by *yoi otozure* (good message) in the CW version. In the JBS version we find that *rippo* (law) is used instead of *okite* (law); CW retains *okite*. JBS has also replaced *Gehenna* by *jigoku* (earth-prison, hell), thus returning to the usage in the earliest literary version of 1880. Of special interest also is the fact that this version has introduced the term *shinden* (god-hall) as a translation of the Greek word *naos* (the inner part of the temple, the holy place and the holy of holies) while the old term *miya* is reserved for the Greek word *hieron*, which stands for the whole temple area. Both *shinden* and *miya* are of Shinto origin. That the RC version now agrees with the Protestant versions in using *kami* for God is a fact worth noticing.

The most striking innovation, and one that no doubt will cause much discussion in the future, is the introduction in the CW and SB versions of new terms for the phrase, "to justify," in Romans and elsewhere. The traditional

term *gi to suru* is retained by JBS and RC. Dr. Kagawa has told me that the reason for introducing the new term *yoshi to suru* in the CW version is that the old term is hardly understood by anybody today. He said that circumlocutions and explanations are necessary anyway when we present the idea of justification, but that even so it is better to use a term which gives some intelligible meaning to the reader. The *kanji* for *gi* is also used with the reading *yoshi*. However, in the term, "righteousness of God," the old reading *gi* is retained. The SB version has the term *tadashii to suru* for "to justify" and *tadashisa* for "righteousness."

This is not the place to discuss the pros and cons of these terms. But the idea of justification in the New Testament is so peculiar and pregnant with meaning that it is preferable to use a term for it which can convey the Biblical meaning in all its richness, without stressing any one particular point from the outset and thus limiting the usefulness of the term employed. Now *yoshi* means "good" and *yoshi to suru* is used many times in the literary version with its usual meaning, "to approve of, to grant." It occurs also a few times in the CW version in passages where there is no question of "justification." From the outset this term will give the reader the idea of "approval" by God, and this is certainly one side of the meaning of justification. *Tadashii* and *tadashisa* also stress only one side of justification. Of course these terms can acquire a deeper and wider meaning in the long run, like all terms used in translations of the Bible. And yet the present writer is of the opinion that the term *gi* offers advantages which none of the other terms has, simply because it can absorb the new Biblical ideas without offering any opposition in the form of initial bias towards a particular side of the concept it is meant to stand for.

All in all these new colloquial versions are wonderful gifts to the Christian church in Japan and to the Japanese nation as a whole. The missionary in particular has also been given tools of great usefulness, tools which no generation of missionaries in Japan has had the privilege of using heretofore.

Revising the Japanese Bible

The following is a recorded discussion between members of the editorial committee of *Kyokai Kyoiku* (Church Education), published monthly by the Church School Department of the National Christian Council, and members of the translation committee which is now preparing the new colloquial Japanese version of the Bible. The discussion, which was conducted in Japanese, appeared in the November 1953 issue of *Kyokai Kyoiku*, and is used with the permission of that magazine. The participants were as follows:

Rev. Senji Tsuru, chairman of the revision committee and of the Old Testament revision subcommittee; formerly professor in the Theological Department of Meiji Gakuin, President of Ferris Girls' School in Yokohama, Pastor of Kojimachi Church, Tokyo.

Rev. Giichiro Tezuka, former professor at Nippon Theological School, member of the Old Testament revision subcommittee.

Rev. Takuo Matsumoto, chairman of the New Testament revision subcommittee, former president of Hiroshima Jo Gakuin University, professor in the Theological Department of Aoyama Gakuin.

Rev. Masashi Takahashi, former instructor in the Theological Department of Doshisha University, member of the New Testament revision subcommittee.

Rev. Tsunetaro Miyakoda, General Secretary of the Japan Bible Society.

Rev. Akira Takata, Pastor, Kamakura; Church School Department.

Rev. Yoshio Kimura, Pastor of Daita Church, Tokyo; Church School Department.

Rev. Masatake Fujita, General Secretary of the Church School Department, N.C.C.

What is the motive and the purpose of this revision?

Miyakoda: I should say it is a demand of the times. Since there were a number of requests from different denominations and we thought the revision needed to be done, we began it.

Tsuru: The old version is very difficult to understand at many points and it is also very difficult for the modern generation to read. Moreover, many passages in the Bible where the meaning was not clear to nineteenth century scholars have been clarified by further investigation and it seemed necessary to retranslate those passages. After deliberation, we decided to make a new version at this time.

Who are the members of the Committee?

Tsuru: For the Old Testament, besides the two of us [Mr. Tsuru and Mr. Tezuka], Mr. Toshio Endo; and for the New Testament, Dr. Yamaya in addition to Mr. Matsumoto and Mr. Takahi. Mr. Kaichi Baba was secretary of the committee. This group of seven men have given up their other positions and are working full time on this revision. Then there are two Japanese language specialists, and four advisors for each Old and New Testament group, who meet occasionally to read over the manuscript. Besides these, there are about forty other persons in positions of leadership in the church and in *Mukyokai* (non-church group), who serve as advisors. We asked the help of these specialists in order that this revision may be the work of the church, and not simply an individual or one-sided translation.

What were the procedures followed in making this new translation?

Tsuru: We decided to complete the work in three years, and certain books were assigned to each member of the committee. This person makes a preliminary translation draft which is mimeographed and then studied carefully by each member and then discussed at the committee meeting. The Old Testament group and the New Testament group each meet three times a week separately. The whole committee meets whenever there is a need for it.

At present the four Gospels, Acts, Genesis, and Exodus have been published separately. However, the rest will not be published until the whole work is complete. The New Testament will be out in the spring of 1954, but the Old Testament will be later because it includes more books. However, most of that is finished now also.

What text was used for this new version?

Tsuru: We have Nestle's Greek New Testament, and for the Old Testament Kittel's Hebrew text is very good because of all its footnotes on different translations and other texts. We also used the latest American, German, and Dutch translations, besides the Greek, Latin, and Syriac versions.

Matsumoto: At first we used the 1949 edition of Nestle, but recently we have been using the 21st edition published in 1952, for the text.

Fujita: Are there any contributions which recent archaeological discoveries have made to your work?

Tsuru: Some facts have been learned from excavations around the Dead Sea, and we are studying these. There are only a few, but we must take them into consideration in our new version. These discoveries were used in the Revised Standard Version, too. The work of Deissmann has contributed very greatly.

What problems did you face concerning the language to be used in this translation?

Tsuru: There has been a great change in our own language, so that along with the study of the original text, we have had a double burden. We are aiming at a language which will be as easy as possible to understand, but at the same time will be appropriate for the Bible. The use of fewer characters today aims at making it possible to read without using *furigana* (phonetic script alongside the characters, to indicate the correct sound), but considering the nature of the Bible, we used *furigana* throughout, so that even people with no education can read it. This is probably necessary at the present time.

As to the names of the books, those in the Old Testament especially are hard to read, but we decided to use the traditional characters with *furigana* to make them clear. Concerning proper names, except for those which had been very badly translated, we followed the old translation.

Matsumoto: We even considered whether we should change the names of the book of Acts and the book of Revelation, but finally we decided to use the same titles as before. But where the word "revelation" occurred within the text, we changed it from *mokushi* to *keiji* [which is more colloquial].

Tsuru: Regarding the use of reverential expressions, such as...*shi tamo*,

we decided to use the simpler form, ...*sareta*, but where that is easily mixed up with the passive voice, we took special care to avoid confusion. As to the pronouns, we used *watashi* ("I"), *wareware* ("we"), *anata*, *anatagata*, and only in rare cases, *omae* for "you." We used special care in translating the units of weights and measures. In general we used the original word, so we will probably have to insert a table at the end of the volume, showing the equivalents in Japanese.

Takahashi: The values of coins are different these days, so we used the original. "Two sparrows for a *sen*" doesn't mean a thing these days, so we kept the original *assarion*.

Takata: In your table of Japanese equivalents, if you could explain, for instance, in the case of one denarius, that it was a day's wages and that it could support a certain-size family, that would be very helpful. Also, if a comparative rate between "talents" and "denarii" is given, people will more easily get the idea and it will be a great help indeed.

Fujita: In reading your new translation, I noticed you are still using such Japanese units as *koku* and *cho*. Since it is necessary to interpret these terms to the children of today, I had hoped you would keep the original words.

Takahashi: We thought the original in some cases was very difficult to say, for example, *metretas* [John 2:6]; also, in some passages, where comparative measure was important, we did not use the original. At any rate, the Japanese language itself is in a transition period, which makes those things very difficult.

Tsuru: In the Old Testament, we generally kept to the original, for example, *shekel* and *cubit*. I expect there will be considerable debate about it, but we changed "Jehovah" (*Ehoba*) to "Lord" (*Shu*). This change has been made in most other countries too.

Matsumoto: As to the measurements of time, we changed them all to the present system of hours.

Fujita: In the new translation you used the kana *hiki* for counting fish and the character 匹 *hiki* when referring to sheep. Why is that?

Matsumoto: We did that purposely. Actually in counting fish, we should use the character 尾, which is read as *hiki*, but we thought it was better to use kana instead of the character. For counting animals, we probably should use the character 頭 (*to*), but it sounds strange, so we used the character 匹, which is read as *hiki*. We tried to keep a uniformity between the Old Testament and the New Testament, but there is no sense in doing that mechanically, so we sometimes used different words.

Tsuru: In the Old Testament we used 匹 (*hiki*) for insects, and 頭 (*to*)

or animals.

Takahashi : We do not imply that all the places we changed in the new translation, were necessarily wrong before. Both translations are possible, but we thought the new one was better. For instance, in the passage in Matthew 27, you can choose between “can add one cubit to his stature” and “can add one cubit to his span of life.” We chose the latter. The seventy persons [Luke 10:1] was made 72, because ancient authorities say so, and because in Judea, twelve or a multiple of twelve is a holy number. So we thought 72 was better. Where the old translation is wrong, as for example, “12,000 *cho*” in the book of Revelation [21:16], of course we changed it.

Tsuru : Even when the disciples and Paul quoted from the Old Testament, they used the text rather freely, so I hope you will inform the church school teachers that such quotations are not necessarily the same as the original.

Matsumoto : The New Testament writers quoted from the Greek translation of the Old Testament, and not from the original Hebrew; also, there are passages where the quotation is a kind of paraphrase even of the Greek translation, in which case, the quotation may differ greatly from the Hebrew text.

As to quotations from the Old Testament in the New Testament, since our revision of the Old Testament is slower than that of the New Testament, we cannot co-ordinate the two immediately, but when both have been translated, we intend to compare and try to co-ordinate the two.

Takahashi : I am now working on the Epistles of Paul. I think we can translate them so that the argument in them will be more easily understood.

You must have to work pretty hard on the style of language.

Matsumoto : This may sound like self-praise, but we intend not only to make this translation easy to understand, but also to retain as much as possible the nuance of the original Greek. Where the classical style of the old translation did not bring out the shade of meaning, we believe this one does. The new translation is more interesting to read and also more correct. Since we are using the work of the great scholars, we may not make any great new discoveries, but we are making every effort to bring out the meaning through this new translation. At the same time, we respect the fact that the old version is a great literary masterpiece.

This new translation will probably call for a simple commentary or dictionary, especially for church school teachers.

Tsuru : Yes, that will be necessary. We have had requests to put in marginal notes or footnotes, but if we use the margins, the page becomes rather untidy, so we are thinking of putting all the notes at the end of each chapter. The British version has marginal notes, and so does the Dutch. Some people object to having scholars' comments in the Bible; they want only the text.

Matsumoto : Since the colloquial version is intended for the general public to read, it might be better to separate the study comments from the text. At any rate there will be a reference Bible published.

Fujita : In America there is a Teacher's Bible.

Will the colloquial version be used in church services, too?

Tsuru : I should think that a Bible which is easily understood by the people would be read in the church too. In England and America, where the language has not changed much in the last two or three hundred years, the King James Version may be used at church and the new version at home, without much difficulty. But in Japan, the situation is quite different.

Fujita : Both the King James Version and the Revised Standard Version have contributed much toward the development of a new language. I wonder if you are thinking of that in your work, too.

Tsuru : People from both the British and the American Bible Societies pointed out to us that possibility, but we are not attempting to guide the Japanese language. We are simply trying to use words which we think are most correct for the Bible.

What about memorizing Bible verses and golden texts?

Matsumoto : I am not necessarily opposed to the memorizing of Scripture verses or golden texts, but when this colloquial version is finished, the Bible will be easier to read. So instead of reading one verse each morning as spiritual

ood for the day, people may read one chapter or even a whole book, and in that way get a clearer picture of Christ and a clearer knowledge of the thought and character of the book. One of the big contributions of this colloquial version should be the cultivation of the habit of reading the Bible through, and we certainly want that, too. It is a great help in a time of difficulty to be able to remember some Bible passage; some people are afraid the colloquial version will not bring such help, but I disagree. If the verse is a good one, it will be treasured even in the colloquial.

Tsuru : One will be able to read the new version and get the underlying thought behind each verse. In that way, he can carry on solid study of the Bible.....

Matsumoto : When they are teaching the Bible, teachers will be able to say to the students, "Please read the Gospel of Mark before next time," or "Tell us your impressions after reading it." And when the student reads it through for himself, he can do real study and make greater progress thereafter in his understanding of the Bible. We are accustomed to reading the Bible, even the Epistles, in small portions, and that is entirely wrong. The Bible is a classic, but it is not archaic or obsolete. We are very anxious that it become a familiar book which all people will enjoy reading through.

Miyakoda : At the same time, it is important, isn't it, not only to grasp the basic idea of the whole, but also to take one or two verses and meditate upon them. Such discipline is needed to give us daily food for the soul.....

Isn't there a need for a "Short Bible"?

Kimura : Now that we have the colloquial version which is easy enough for children to read, is there not a need for a shorter Bible, such as they have in America, which would exclude those passages, especially in the Old Testament, which you don't want children or seekers to read in the beginning?

Tezuka : Naturally that need will arise and there will be persons who will produce such editions. The Bible Society has no intention of doing it, because there would be different opinions as to what portions ought to be excluded. In one sense, the preciousness of the Bible lies in the fact that the more we study it, the more imperfect it appears. The Bible is not a code of morals, but rather the history of humanity, and of God's revelation based upon that history. But from the educational standpoint, there may be a need for a shorter Bible. We tried to avoid words which would be too suggestive in this translation, but facts

are facts, so we cannot hide them. It is important therefore that teachers who present the Bible have a real knowledge about it.

What do you think about the question of liturgy?

Kimura: At the committee meeting on the church school hymnal, we discussed the problem of whether we should use the colloquial version of the Lord's Prayer. Would it not cause trouble if we included something different from what is used in the church worship service?

Takahashi: It is only my personal opinion, but I think it would be good if the church school teachers would prepare a simplified form of the Lord's Prayer for use in worship, based upon the colloquial version.

Matsumoto: I believe there ought to be a study made of all the liturgical forms, beginning with the Lord's Prayer.

We want to hear something from the Bible Society's side.

Miyakoda: The Bible has been translated into 1,130 languages. In the more advanced nations, naturally their own people did the translation, but among mission lands, Japan is the first country where a revision has been done entirely by her own people. The first Japanese translation was done by foreigners, with Japanese as helpers. In 1917, when a revision was made of the New Testament, it was again largely the work of foreigners. It was rendered into excellent Japanese by Professor Bessho and others, but still they were in the position of assistants. So this new version is an epoch-making work in missionary history.

Fujita: I suppose Biblical scholarship has made such progress in Japan because the Japanese have studied the Bible well and have studied the text in the original language.

Miyakoda: Recently we have been selling many small-size editions of the whole Bible. The number of those who buy the New Testament only is decreasing, and I feel that there is a seriousness in the Bible study at the present time. Even the Bibles in a foreign language are soon sold. In Germany and Switzerland, when they say Bible, they mean the whole Bible; they don't have the Testaments in separate books. When the revision is completed, we intend to publish a small-size Bible, omitting the reading guide. If we use India paper, we can make a very handy small-size Bible (both Old and New Testaments together). The first

volume of the colloquial version in textbook size met with a good response. We are planning to publish the second volume in the same size, and probably we shall have to publish a *romaji* Bible too.

What is the situation with regard to new versions in other countries of world ?

Matsumoto : In England, a revision is being done on a big scale, without any time limit. They are aiming at a better translation than the American one.

Miyakoda : In many other countries, too. In Holland a new version has just been completed after forty years of work. In Germany, they have published a Zurich edition. Spain also is doing a new version.

Matsumoto : In foreign countries, many translations are done by individuals. I hope we shall have more of that type in Japan, too, because what we want is many people reading the Bible.

Tsuru : People in other mission fields are envious of the fact that Japan has one language.

Finally, what have been some of the joys connected with this work ?

Tsuru : One of the greatest joys of taking part in this revision has been the wonderful fellowship with the members of this committee. If it had been some other group, we might have been divided by arguments, but since ours was the task of translating the Bible, we have been happy and thankful to be able to work together.

Literature Evangelism in Japan

NORIMICHI EBIZAWA

“When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments,” wrote Paul in his second letter to Timothy from the Roman prison. Man needs to be clothed, to be fed and housed, but that is not enough. Through the ages, man has wanted, and still wants, literature to read, for reading is food for the heart just as bread is food for the body. Man’s hunger for reading increases during a period when his freedom is curtailed in one way or another. So Paul in prison asked Timothy to bring the books.

Likewise the Japanese people, during ten years of militaristic oppression and the privations of war, developed a compelling hunger for something to read—particularly for something of their own choosing. When World War II ended in 1945, we were so glad to have regained the freedom to select our own reading material, that we read anything. And many people went into the publishing business in an effort to meet the demand for literature. Any project won popularity. This was in spite of the fact that much of the work was poor in printing and in the quality of paper, so that it could hardly be read by the weak electric light available at night.

This raised a new problem for educators and religious leaders. How were they to guide the people to select good books and also how were they to produce such publications as would guide peoples’ thinking and feeling into higher levels of spiritual culture?

In the past many good Christian books have appeared, but their publication was strictly a private or individual enterprise and not an official denominational or interdenominational one. For a long time before the war, the sole contribution on an interdenominational scale to the publication of Christian literature was the organization of the Christian Literature Society. This Society, originally organized in 1912, was re-organized in 1923 by Dr. Samuel H. Wainwright, with directors elected by the National Christian Council and the Fellowship of Christian Missionaries in Japan. During the war period, because of the dissolution of both these groups, this Society became an independent firm.

When the deplorable war was over, many secular publishers sprang up again like mushrooms. But the resumption of work by the Christian publishers was

not so rapid or strong as that of the secular, mainly because the Christian publishers lacked adequate staff and financial backing.

Then the late Dr. Ralph E. Diffendorfer, Chairman of the Overseas Literature Department of the International Missionary Council, visited Japan to investigate the situation of the Christian churches and to see how the churches might be strengthened. As a result of the literature conference held at Hakone in 1949, at which time Dr. Diffendorfer was the main leader, the Christian Literature Department of the National Christian Council was formed. Bishop Shoichi Murao was the first Secretary. In the fall of 1950, Dr. Floyd Shacklock came to help and guide this department. Through his constant and earnest encouragement, the work of our department grew both in organization and procedure, and by 1951 the work was beginning to bear fruit.

The main purposes of this department, as set forth by Dr. Shacklock, are as follows: (1) To study how many and what kinds of Christian literature have been published by individuals or private firms; (2) To make plans to fill the gaps in these publications; (3) To stimulate all Christian writers and publishers to work more actively for evangelism; (4) To promote literature evangelism through all the churches and individual Christians.

Even now, two years after Dr. Shacklock's return to the United States in the spring of 1952, we are studying constantly and making further plans to carry out these purposes.

Our nation is probably one of the most literate nations in the world. More than 95% of the population can read and write. Because of this fact, the publication of Christian literature is especially important.

According to a poll taken by the Youth Committee of the NCC of Japan, about half of the 3000 new young people who were guided to the church in 1952, were drawn to the church through Christian literature they had read.

The Literature Department found that there was a widespread distribution of poorly written and poorly translated tracts and pamphlets right after the end of the war. Many of these pamphlets, written by people who were not familiar with Japanese culture, have given the impression that Christianity is a foreign religion which has very little to do with life as the Japanese people know it. Because of this situation our department is planning and producing many tracts and pamphlets on the Gospel, written in such a way that they will be easily understood and related to Japanese life. These materials will be written by qualified Japanese Christian leaders. Just as Paul's letters were circulated among the people for their instruction in the Christian faith, so we hope our tracts and pamphlets can be distributed for teachers and evangelists to use in visitation or

through the mail.

We Christians need to read, not only the Bible and evangelistic literature, but also the writings of great theologians. With regard to theological books, private publishers have been doing a good piece of work. However, it is rather difficult for them to publish the classical writings of great leaders, ancient and modern, in series form. For that reason, the Theological Literature Committee, one of our subcommittees, is now planning to publish such a series. Through this series, all Christians can read the works of the great Christian authors in modern Japanese, and thus become better acquainted with the great minds of history and be guided by their wisdom.

Our other subcommittee, the Devotional Literature Committee, is now planning to edit a *Handbook for Lay Leaders*. This is an important publication, because without the co-operative endeavors of the laymen in the church, evangelism cannot be successful, as Elton Trueblood points out in his book, *Your Other Vocation*. The Devotional Literature Committee is publishing, in addition to the *Handbook*, a yearly collection of best sermons by Japanese pastors, and collections of life experiences by Japanese lay Christians.

Countless books, magazines and papers for children are being sold in bookstores, but Christian periodicals and other reading materials for children are very few. This gap is now being partly filled by the publication of Church School leaflets: *Nakayoshi* (Good Friend) for kindergarten children; *Kobato* (Little Dove) for the first and second grades; *Kohitsuji* (Little Lamb) for the third and fourth grades; and *Hikarinoko* (Child of Light) for the fifth and sixth grades.

The *kamishibai* (paper picture show) stories shown to children on the streets are very inferior both in the content of the story they tell and in the printing of the pictures. Their bad effect on the minds of children was discussed among the committee members, and it was decided to publish a series of Bible stories with good illustrations and printing, for use with the *kamishibai* method.

Another field of literature in which there has been a sad lack is the one for junior high school boys and girls, and the committee is working on a series of twelve volumes on Christian heroes, some of which have already been published.

In the war of ideas, literature is a strong weapon, and the leaders of every movement of this modern age are keenly aware of its value in their campaign for the minds of men. Christian leaders must be no less so. As someone has said, "The pen is mightier than the sword." We would like to wipe out the effect of evil literature from homes, schools and even bookstores, by producing more and more good literature. Guiding children in their younger years to the way of faith in Christ Jesus is the most important work in the world!

Epistolary Evangelism

(Mr. Theodor Jaeckel, a missionary serving in Kyushu under the United Church of Canada, shares with us a portion of his correspondence with a Christian young man, who is a patient in a hospital. It is printed here, not only for its interesting insights, but also as an example of the use of that missionary tool with a long and venerable history—the pen, or, for moderns, perhaps the typewriter.)

November 19, 1953

Dear Rev. Jaeckel:

Four months have already passed since I wrote to you last. At that time the days never passed without bringing us news concerning the flood and we patients also were exposed, to a certain degree, to the danger of being flooded, but by the grace of God the tribulation was gradually taken away from us as the damp hot summer changed into the warm mild autumn.

The grief which I felt at the time of, and some months after, my entering the hospital has come to have less weight upon me now. I feel that something like reliance on, or trust in, God has come to have a wide space in my mind. And at the same time, however, I realize how difficult it is to have a firm belief in what is written in the Bible. At first I persuaded myself that those miracles worked by Jesus Christ are all true because I have no evidence whatever to prove them not to be true. But when someone protests, saying that those miracles are, from a scientific point of view, not correct, I find myself at a loss how to make an answer. I am told that men who want to know and believe in Christianity usually come to a standstill at such miracles as those appearing in Matthew 8, verses 14-15, and verse 26 of the same chapter. The former describes Christ's power to heal Peter's wife's mother, who had been suffering from fever, the latter treats of how Jesus Christ stilled the blowing wind and the raging sea. To those things, an introductory book to the Bible says that since we live our lives only in a moment compared with the age of the everlasting universe created by God, we cannot deny them on the basis of the poor experience of so short a time. To my great regret, I cannot be satisfied with this theory.

I hear that one's scientific knowledge keeps one aloof from religion, but I

disagree with this, on the ground that the Christian religion which has commanded the Europeans since the birth of our Lord, in the fields of fine arts, music, literature and so on, cannot be refuted at all merely from a scientific point of view, nay, I want to insist that Christianity and science should co-exist with one another. I shall be obliged to you if you let me know the right, correct interpretation of my doubts.

I will write to you again. The grace of our Lord be with you.

Yours truly,

S. A.

Kokura

December 6, 1953

Dear Mr. A,

Many thanks for your letter. I am glad that you wrote me and that I could hear from you. I am sure that God is very real to you and that he is going to shape you into a fitting tool for His purpose. He will give you a strong soul and a proper, strong body. There are many Christians who have gone through this experience. Please write me again of how God is dealing with you.

As for your question concerning miracles:

1. Jesus was angry because there were people who would only believe in Him when He would show them a miracle. He did not want people to believe in Him because of miracles (John 4:48). Other people have done and still perform miracles too (Matthew 12:27, Matthew 24:24). If we read the literature of other religions, we find many miracles recorded. But we don't think that these miracles compel us to believe in such religions. Therefore the conclusion: whether Jesus did miracles or whether these miracle-records have to be doubted has nothing to do with my faith in Jesus Christ as my Savior from sin. I believe in Christ as my Savior, because by God's gracious dealing with me I have become convinced in my conscience that He is the way, and the truth, and the life. I cannot prove the truth of this faith to unbelievers; but I can confess it to them (and they cannot prove that I am wrong); and if the Spirit of God moves their hearts, my witness can help them to find faith in Christ, too. Finally: faith is a gift from above; it cannot be taught in the same way as I can teach $2 \times 2 = 4$. There are faithful Christians who have new life through Christ who think that the records of Jesus' miracles don't give us historical facts, and there are other faithful Christians who think that the miracle reports of Jesus are based on historical facts. These two types of Christians can well exist side by side in Christianity,

because Christian faith is not built on our opinion about miracles. So you see, there is a difference between *faith in Christ* as the Savior from sin and as the way to God, the father and judge, and *our opinion about* the record of *His miracles*. If He has done miracles He has that in common with other people (Matthew 12:27). What makes Him unique and different from all other men is His saving power, not His miraculous power. Our faith in Christ as Savior has nothing to do with our positive or negative opinion about the record of His miracles. While the faith in Christ never can be changed in its content and always will be the same, our opinion about His miracles and the reports of these miracles will vary and change according to the education and the mentality and the taste of the individual and of the times. There are scientists who are of the opinion that Christ performed miracles, and there are non-scientist Christians who are of the opinion that the miracle reports are not historically true.

2. Goethe says: *Das Wunder ist des Glaubens liebstes Kind*. "The miracle is the dearest child of faith" (Faust I, 766). Goethe says: It is not the miracle which creates faith, but it is only faith which can recognize the miracle. In other words, where there is no faith, man cannot recognize a miracle, but will always explain an astonishing fact in some "natural" way. But where there is faith, man will see the invisible God's hand in certain astonishing facts, and will confess: God has dealt here. The eye of the believer will see more than the eye of the unbeliever. But the believer can only *confess* what he sees, he can never *prove* it to the unbeliever. Therefore it is no use arguing with the unbeliever about miracles. He is unable to realize a fact as a miracle; he lacks the sense to conceive the deeds of the living God, because he doesn't know God. (Only faith provides us with that sense. So he must first find faith, then one can talk with him about miracles.) And he finds faith only by recognizing that he is a sinner and needs a savior. As long as he doesn't recognize his sin, or feel ashamed of it and see gratefully in Christ the way out of his sin, he will have no sense of miracle, the means for God's gracious and overwhelming dealing with man.

Take the most important instance: The Pharisees who did not believe, when they heard that Jesus' tomb was empty, said, "The disciples took the body away" (Matthew 28:13); but the faithful disciples saw the risen Christ. The risen Christ never appeared to people who did not believe in him. So it is quite true: The man with faith is able to see and realize more than the man without faith. The man without faith is poorer. (Of course, what the believing man is able to see is not in the realm of what we usually call "the natural," but in the realm of the "supernatural." The conviction that the "supernatural" realm is a reality

distinguishes the believer from other people.)

3. I have made it clear enough that the negative opinion about the records of Jesus' miracles, that is, that they are not based on historical facts which, so to speak, could have been photographed, is a possible attitude today for a believing Christian. But if he has this attitude, he cannot have it any longer because of "scientific" doubts. For science has proved the reality of many ununderstandable things. Einstein has proved mathematically that our so-called scientific conviction of the causal nexus (the view that everything which exists and happens in the world of our experience must have an intelligible reason) does not explain the whole universe, but that we can explain the universe only as far as our human limited standpoint permits us to understand. Einstein has proved by laws of mathematics that there exist things and powers which we cannot perceive with our human intelligence. That is called Einstein's *Relativitaetstheorie* (theory that the things which we can prove and understand are related, that is, relative, to our intelligence; but that the things themselves are quite different, surpassing our intelligence).....

4. If a man is negative in his judgment about the New Testament miracle reports, such opinion today can be based only on this proposition: Because there are in other religions miracle reports which seem to be not historical, but fantastic, the New Testament miracle reports also belong to the same category. You see, such opinion is a judgment not of the scientist, but of the historian.

5. Yet, when one compares the New Testament miracle reports with other miracle reports outside of the Bible, one is astonished how little fantasy there seems to be in the New Testament reports. (See the birth of Honen, when bells and banners alighted on a muku tree. Also a report, outside the Bible, of Jesus' childhood, when he formed clay birds, clapped his hands, ordered them to fly, and they flew.) That is a very strong reason in favor of the opinion that the New Testament miracles are facts and not created by human imagination.

Of course, one can see even within the New Testament, how human imagination likes to produce miracles, for we can see how a miracle, which originally was small, by and by tends to become bigger. Compare Matthew 15:32-39 (37 and 38!), which is the original, with Matthew 14:13-21 (20 and 21!), which is a later report of the same event. This shows that this tendency to base reports of miracles on human imagination and wishful thinking may be found even in the New Testament. But again I say, as before, if we look at other miracle reports outside the New Testament, it is very remarkable how sober and reserved Jesus' miracles generally were. Therefore the conclusion is this: We can not deny that human imagination may have some part in the

reports of Jesus' miracles. But on the whole these reports are trustworthy; they report historical facts to us. Exactly where the line runs between a "historical" report and "human imagination," cannot be stated with 100% certainty. But there is usually more probability on the "historical" side than on the "imagination" side. The main bulk of Jesus' miracles happened. That is especially to be said of the resurrection. And the resurrection miracle is the most important one. It is decisive. For faith in the risen Lord is the center of the Christian's life.

Only don't argue with an unbeliever about it. He is not capable of understanding this. In order to believe in the risen Christ, a man first must find faith by believing in Christ's teaching and in the saving power of Christ's death. After something of Christ's power and love and life has entered into man's soul and life, the conviction of the *risen Christ* becomes a natural consequence.

So I finish with what I started: The basis of faith is never a miracle, but the personal conviction of the heart, that there is in Christ salvation from sin, death, and pain. We cannot argue a man into this conviction. Such conviction, ultimately, is given by God's grace, by God's Holy Spirit. We only can, and shall, confess such personal conviction to the unfaithful and pray to God for the unfaithful, that God may open the heart and eye of such a man, that he grasps the true meaning of faith. Then the whole problem of miracles will take care of itself and will be solved by the individual faithful man in a way which is best suited to him.

Let me finish here today. If you have more questions, please feel free to write again.

Sincerely yours,
Theodor Jaeckel

December 18, 1953

Dear Rev. Jaeckel,

I do not know how I can thank you enough for your kind letter. Thanks to your instruction, I have come to be able to look at my faith from an objective point of view. I am sorry to say that what, in reality, I had borne in mind was not always faith in God, but in part "knowledge" about God. Knowledge about God, in the strict sense of the word, is never the road leading straight to God, but only the clue to the road. Many thanks are due to you for your instruction that scientific knowledge which is revised as often as another new theory is established is by no means to be called "truth." I am very sorry to

confess that my poor scientific knowledge many times estranged me from faith in God, thus making me, in my mind, place knowledge on a higher position than faith. Owing to this fact, I often got into too difficult a position to have a firm belief in God.

My mind's eye sees how God deals with me. Since I was baptized in December last year, I had been thinking myself that I had a solid faith, without perceiving that my faith was only superficial and based mostly on "knowledge" about God. It is natural that such a sort of faith should, sooner or later, come to a standstill. As a result, I could neither confess truly what the gospel of God is like, nor could I explain the miracles done by our Lord. At a crisis, when I could no longer bear with such unstable faith, a good idea struck me that I should write to you concerning my doubts and ask for your instruction. I have just said "a good idea," but it was, in fact, the very example of how God dealt with me. In other words, God's revelation led me to ask your help. Today, after having gone through a religious adventure, I feel at home with a solid, fixed belief in God. By the way, as the days pass, I shall come to have some doubts, so I will ask your instruction then.

I will write to you again.

Yours truly,
S. A.

Operation Follow-up

KENNY JOSEPH

The year was 1947. Rev. David Morken and Dr. Bob Pierce were sharing with many other missionaries in some of the greatest mass evangelistic meetings ever held in the Orient. Under their ministry many thousand Chinese were making a profession of faith in Jesus Christ as Savior and Lord.

But Mr. Morken flew home from that tour with a burdened heart. Who would reap the harvest they had sown? What would become of those who had made decisions but had little help beyond that?

All missionaries are agreed on the importance of follow-up programs after evangelistic campaigns. These follow-ups are handled in different ways by different missionary groups, but the encouraging thing is that they *are* being carried on.

At the request of missionaries and national Christians, Dawson Trotman of the follow-up organization known as the Navigators, went to China in 1948 to inaugurate a follow-up program there. Roy Robertson followed him later, working closely with Dave Morken and Dick Hillis. The Navigators report that, of the 23,000 North Korean and communist Chinese POWs who "accepted Christianity" in their camps, 10,502 signed decision cards under their guidance. These have also completed the first lesson on salvation from the Gospel of John.

The last few years in the Far East have witnessed one of the major missionary advances of the 20th century along the lines of follow-up. Of especial interest is the response made in Japan by various missionary groups and Christian organizations to the challenge of Christ's injunction, "Feed my sheep."

After the Japan Youth for Christ-sponsored 6th Annual World Congress on Evangelism held in August, 1953, the Navigators report that 22,042 decision cards were handed to their organization for follow-up, making a total of 45,000 slips received in Japan since 1951. A series of Bible study courses are provided for these new Christians and very encouraging results have been realized. The main emphasis in these lessons is to encourage the student to find the answers to his questions in the Bible itself, rather than from any person, and to memorize portions that will be the most help to him in winning others. This is just what happens in many cases. To date, the Navigators have received from those studying the

courses, the names of 9,181 friends, with a request to send them the first lessons. This follow-up is not just an end in itself, but is a continual means of reproducing soul winners.

Concerning the Navigator's course, a farmer wrote: "I was born again about two months ago. Since then I have overcome Satan's temptations with the Word of God. I am sending you the name of my friend who believes in Christ and is anxious to know the truth. Please give him the same spiritual food you have given me."

Mr. Robertson wants his program to be known as a "synchronized follow-up," not "mass follow-up." He says: "From a mass program, we are seeking to integrate this into the true local churches and in turn develop individuals who are reproducers."

Another channel for follow-up work in Japan is the Emmaus Bible School. Paul E. Craig, regional director, wrote: "We do not follow up mass evangelism, but we are glad to have anyone take our courses...We have found our best advertisement is our students themselves...Our program includes several courses in English, Japanese and Japanese braille." The Emmaus Bible School is an amplification of that in America and is carrying on an extensive work in Japan.

Don McAlpine, follow-up director for The Evangelical Alliance Missionaries (TEAM), reveals that their program began in October, 1951, as a natural outgrowth of previous evangelizing. Up to date, approximately 6,400 have requested their course. The recurring questions in the Japanese mind are those concerning the Trinity, the difference between soul and spirit, and what Jesus meant when He said, "I came not to send peace but a sword." Mr. McAlpine hopes the new book, *Overcomers* (a compilation of testimonies received from seekers in all walks of life), will challenge other seekers for Christ.

Another group doing initial as well as follow-up work, and using both the Emmaus Bible School and Navigators' materials is the Pacific Orient Broadcasting Company (POBC). Broadcasting to Japan first began via short wave from Manila. People writing to the station received a personal letter and a tract. Their names were kept on file, and later each was sent the Emmaus course. Of interest is the fact that after 2 years, these first contacts have had the best follow-through record. The radio ministry is not an end in itself, and the POBC has written to evangelical missionaries and pastors with a view to turning over their 4,000 radio contacts to the church, for the church to do the personal follow-up.

The Evangelical Alliance Mission's Audio-visual Education Department (TEAM-AVED) is currently sponsoring POBC-produced broadcasts in Niigata, Naoetsu, Kanazawa, Toyama and Fukui. The interested seekers are channelled to the

TEAM follow-up office.

There have been many heartening results from this radio-correspondence ministry, not the least being a request from a 70-year-old man, who had just accepted Christ, for a pastor or missionary to come to his home to hold meetings so his village could be reached for Christ.

The Conservative Baptist Foreign Mission Society in Sendai sponsors the local POBC broadcast. They use the Emmaus materials, too, and have a small staff of two Japanese pastors and one missionary, who answer personal questions sent them. Some of the more posing ones are:

1. Why were Adam's descendents held responsible for Adam's sin?
2. Are America and Asia included in the Bible plan?
3. What is God's relation to animals?
4. How can we be called Sons of God if Christ was God's only Son?
5. I cannot understand how God is a Spirit.
6. How can you explain the non-resistance, passive teachings of the Bible?

Among those who ask such questions, most are between the ages of 15 and 30. However, of those who finish the courses, most are in the over-40 group.

The Japan Lutheran Hour is another radio agency doing a tremendous job of evangelizing. According to its director, D. J. Glock, it received 62,000 applications for Bible correspondence courses in the period November, 1951, to September, 1953. Concerning the Bible correspondence course, he states: "Our first course of 12 lessons was a direct translation of the United States Lutheran Hour's course. After discovering that this was too difficult, Dr. Kishi, a Japanese Lutheran theologian has written a new course of 12 lessons which we have used since July, 1952. Once a month the names of the seekers who answer lesson 1 are sent to key Lutheran pastors in approximately 35 prefectures. They cannot handle them all, though, so plans are in the making for the holding of miniature Lutheran Hour follow-up rallies. This is the only way we can operate with such a shortage of workers."

There are religious broadcasts sponsored by individuals. For instance, Harry J. Swan, a retired Christian businessman, has his own radio program, "The Way." His inquirers are turned over to the Navigators. Timothy Pietsch carries three broadcasts and his trained workers handle the follow-up responsibilities.

Leslie R. Kreps, chairman of the Publicity Committee of the Interboard Committee for Christian Work in Japan (IBC), says: "Most IBC missionaries follow a program that has follow-up 'built-in,' so to speak. Under the direction of the Cooperative Evangelism Committee in each district, a committee made up of missionaries and Kyodan pastors, work in close integration with Japanese pastors

and evangelists. Thus the follow-up is usually church-centered. In areas where churches exist, the follow-up is done by the local church. In new areas the object is the establishment of a self-supporting church within five years. In evangelistic campaigns (such as those held by E. Stanley Jones and Kagawa) each meeting is sponsored by a committee of pastors. The decision cards are turned over to this committee and distributed to the pastor best able to contact the signer. For follow-up work the pastor and missionary have much material for Bible study available from the Kyodan's Literature Committee."

This is only a partial glimpse into the different follow-up work being done in Japan. It is both encouraging and challenging. Statistics are, at best, only an indication of the whole. Much personal work is being done of which we hear nothing. On the other hand, much needs to be done. As can be seen, those agencies and local churches already working in this important field are hampered by lack of workers, materials, and funds, difficulties of distance, language, and other barriers. But it *is* being done, and the fine spirit of co-operation between the various groups engaged in "Operation Follow-up" is another witness to the fact that Christ's obedient servants who are most active in extensive evangelism are also concerned with intensive follow-up. The same Lord who said, "Other sheep have I, them also must I bring" (Jn. 10:16), also commanded, "Feed my sheep!" (Jn. 21:17)

Planting the Church in Omitsu

J. K. YAMAMURA

In April, 1938, at his graduation from Kobe Central Theological College, Mr. Rikichi Hayashi was appointed to be an evangelist at Omitsu Village, Mie Prefecture, to work in co-operation with the Rev. Henry Bovenkerk, a missionary stationed in Tsu, the capital of Mie Prefecture. One of the stations of the Kinki Nippon Electric Railway is at Omitsu, so the village is conveniently situated for travel to Osaka, Nagoya and Uji-yamada, where the Ise Grand Shrine is located. For many years, Mie Prefecture has been a mission field of the Presbyterian Church and the Protestant Episcopal Church in the U. S. A., with churches in Tsu, Uji-yamada, Iga-Ueno, Matsusaka, Yokkaichi, Kuwana and Haze, mostly cities.

Although Mr. Hayashi had lived and preached at Omitsu since 1938, not until 1947 did he succeed in baptizing a single indigenous rural Christian, sowing every day for nine years, but not reaping. This was due to the fact that the village people had no interest in Christianity, but rather were anti-Christian in feeling. Early on the morning of December 8th (December 7th in the U. S. A.), 1941, Mr. Hayashi was requested by the village policeman to appear at the Hisai Police Station and was detained there on suspicion of espionage because he had connections with American missionaries. Needless to say, Mr. Hayashi was a fine patriotic Japanese and an earnest Christian as well. The police authorities could find no fault with Mr. Hayashi's words and actions and released him after ninety-six days, prohibiting him from speaking of Christianity. Before he left the police station, he told the police authorities that for him to preach Christ was life, and not to speak of Him was death. Mr. Hayashi's words and deeds were closely watched by the police authorities and village people for four long years.

Immediately after the close of the war in August, 1945, things began to change. The visit in our country of Rev. Bovenkerk, together with some other missionaries, soon after the war, stimulated the interest of the Omitsu village people in Christianity. The opening of a Rural Gospel School there under the leadership of the Rev. Motojiro Sugiyama (Diet member), Rev. Fujisaki, Rev. Iwatsuka, and others, attracted the attention of able and thoughtful young farmers and led to their attendance at the school.

The first baptism in Omitsu Church took place on December 20, 1947, when three promising young farmers, Saishi Suehiro, his younger brother, Kin-ichi Suehiro, and Yukio Noda, joined the church. They were really the first fruits gathered into this Christian fellowship. The second baptism was held on May 8, 1948, when five more young men and women, including Hisanao Iida, joined the church. In April, 1949, three young men and one young woman were baptized; soon after, six more new believers were baptized.

The Suehiros, who had much interest in live-stock farming, began to raise a calf, which they named "Fuku" (from *fukuin*, "gospel"). Then suddenly, Kin-ichi, the younger Suehiro, began to lose a battle for his health against tuberculosis, and it became evident that he was dying. Before his death he asked that he might smell once more a handful of earth, which is the foundation of farming. Then he asked that "Fuku" be brought to his bedside. He patted the calf and said goodbye to it. Finally, he called his parents and younger sisters and urged them to accept Christ as their Savior. The death of the younger Suehiro brought great sorrow and a sense of loss, but his witness led his friend, Mr. Tanaka, to dedicate himself to the Savior's cause and to become an evangelist. Soon after, Mr. Tanaka was admitted as a student at the Seminary for Rural Evangelism at Hino, Tokyo.

The Omitsu Church was very fortunate in having obtained the approval of the village authorities to have its own burial ground for those who died believing in the Lord. Otherwise, all the dead—including Christians—would have had to be buried in the Buddhist temple burial ground. The first cross in this new Christian burial ground marked the grave of Kin-ichi Suehiro. Really, Kin-ichi was "a grain of wheat which died but bore much fruit."

The next noteworthy event was Mr. Iida's wedding, according to the Christian ceremony, in February, 1953. This established the first indigenous Christian home in Omitsu Church parish. The wedding was held at Mr. Iida's own home. To it were invited many village folks, who were very much touched and moved by the meaningful words of the Christian ceremony. One of the most inspiring parts to them was that of the "plighting of troth." The telegraph clerks at the post office were surprised and impressed too by the many congratulatory telegrams which they delivered to Mr. Iida, from noted people in many parts of our country.

At present Omitsu Church counts among its baptized members twenty-one persons; but since most of these are young people, their financial standing is not secure enough to support Mr. Hayashi and his family—though the congregation's contribution to the church and pastor's support in the form of labor and agricultural products should not be overlooked. But what Mr. Hayashi has lacked in

his support by the church, the Lord has supplied in other ways. After the war, the suffering of Pastor Hayashi during his days at the police station was described in a Presbyterian journal in America, and many American Christian friends were moved by this story. Like bread provided through the raven for Elijah, so CARE parcels and packages of clothing were provided by various organizations and individuals to help care for Mr. and Mrs. Hayashi and their four children. One of those who gave assistance was Mrs. Wough, a Sunday School teacher in Minnesota. On one occasion, Mr. Hayashi wrote to her a letter of gratitude. It was translated into English by the present writer, who, knowing Mr. Hayashi and the Omitsu Church intimately, took the liberty of adding this postscript: "The members of Omitsu Church are very anxious to have their own church organ and have been raising funds to purchase it. May I ask your special favor to ask your "Light Bearers" class to save 5¢ (the price of a bottle of Coca Cola) each day? If twenty members each saved 5¢ every day, the daily total would be one dollar, or \$30 each month. The total for five months would be \$150 (the equivalent in Japanese currency of ¥54,000), which is enough to buy a handy organ for the Omitsu Church."

A few months later, Mr. Hayashi was notified that Mrs. Wough and her group had given \$100 toward the purchase of an organ for Omitsu Church. The church members' own savings for the organ, together with this special gift, enabled the church to have its own organ at last.

For the convenience of the Rural Gospel School, the kitchen in the church was enlarged, an oven for baking bread was installed, and a stall for parking bicycles was built. Mr. Suehiro, Mr. Iida, and other young people, who make up the evangelistic team, are very earnest for the propagation of the Gospel. They are actively engaged in evangelistic work, not only in Omitsu, but also in the neighboring villages, where they go to conduct Sunday Schools. Sometimes, they show the motion picture, "King of Kings," which was given to them by Rev. Bovenkerk. Soon Mr. Tanaka will be graduated from the Seminary for Rural Evangelism and will begin work in this area. It is a marvelous thing that such a young church will have produced a full-time church worker who is serving especially in the rural area.

When will all the rural villages, the backbone of Japan, have crosses marking the graves?

When will the relationship between the sexes in the rural areas be purified by the spirit of the Christian wedding?

May the time soon come when all the Japanese rural districts will be full of the knowledge of the Lord, as the waters cover the sea!

Book Reviews

Compiled by PHILIP WILLIAMS

REPORT ON MAO'S CHINA, by Frank Moraes. New York : The Macmillan Company, 1953. 212 pp. \$ 3.75.

For those who are interested in the problem of what is actually going on behind Mao's bamboo curtain, this book will provide pertinent information. In the spring of 1952 Mr. Moraes made a six weeks' tour of China as a member of the Indian cultural delegation, and in this book he reports on what he saw and heard during the trip. It is a very readable account and the author is a person well-equipped to analyze and comment on what he saw. He is editor of *The Times of India* and during World War II he served as war correspondent in the Burma and China theatres.

One by one Mr. Moraes selects important aspects of life in China today and makes his analysis. He covers such topics as education, indoctrination of youth and children, the status of women under the new regime, agricultural reform, the political and economic bonds between Peking and Moscow, the organization of the Chinese communist hierarchy, etc. As a newspaper man he is not attempting to plead some special case for or against China, but is trying to give a fair and objective report of fact. Of course it is inevitable that a writer treating a subject of this nature must view the facts from his own personal standpoint. Mr. Moraes is no exception. He is an Indian and his political views seem to be an amalgamation of the teachings of Gandhi and Nehru. But this starting point, in the reviewer's opinion, makes him particularly well qualified to report on such a highly controversial subject. As a disciple of the Indian sages, he has a high regard for honesty and impartiality, and accordingly in his book we find none of the fanatical bias which would be so evident in a book on the same subject written by an America-Firster or a communist pamphleteer.

One of the best features of the book is its character sketches. Mao himself is portrayed in considerable detail (sample: "He exuded blandness and benignity, and gave me the impression of a cross between a Chinese Buddha and Charles Laughton.") and there are excellent studies of such persons as Chiang, Gandhi

and Nehru, as well as of the leading communist figures.

As one might expect, the book is sprinkled with opinions which would not be considered very palatable by certain groups of patriotic Americans. Yet—opinions of this sort reflect the thinking of millions of Asians and come as a valuable corrective to the assumption that Uncle Sam can do no wrong. For example, the author believes that the American embargo of China has not weakened the country economically as was intended, but instead has been an incentive to economic development. He says, "Its [the embargo's] only effect has been to heighten the tempo of China's internal efforts to achieve full socialism while strengthening Peking's communion with Moscow..." Regarding the U. S. position in Japan, he observes, "For all practical purposes Peking regards Japan as an American colony, a view shared largely by the rest of Asia." Commenting on the displeasure of the United States over the position of neutrality which India has taken in the East-West struggle, he says, "To many in India it seems odd that a country which was neutral for three of the four years of World War I and for two of the five years of World War II should resent neutrality in another country—and that in peace, not war."

Mr. Moraes does not venture to predict the ultimate fate of the present regime in China. But he does believe that "if China proves that her system of government ensures economic security to...her people without detracting greatly from their sense of freedom, Asia will be lost to Communism. If India, on the other hand, can ensure not only economic security but individual liberty, then Asia will be won to democracy. What India and China are today in fact doing is wrestling for the political soul of Asia."

Richard W. Rubright

JEEP OKU NO HOSOMICHI (*On the Byways by Jeep*) by Otis Cary. Tokyo : Hosei University Press, 1953. 256 pp. Y 230.

Professor Otis Cary has an idea that Japan is a country suited only for a jeep, not for streamlined models of 1954. He confesses difficulty in explaining this to Americans, and still more to Japanese (although in a missionary audience he might find sympathy), and yet this difficulty well symbolizes the dilemma of the bilinguist. Born in Otaru, Hokkaido, in 1921, Cary received four years of Japanese primary school education there. He returned to America in 1936 and was attending Amherst College when Pearl Harbor was struck. Joining the Navy as an intelligence officer, he took part in the Attu and Saipan campaigns and was in charge of a camp for Japanese prisoners in Hawaii. (His books *Nihon Naigen* and *Ajia no Arechi kara* tell of these days.) Since 1947 he has been on

the faculty of Amherst College on indefinite loan to Doshisha University in Kyoto, where he now teaches American history.

Jeep Oku no Hosomichi is the record of Professor Cary's pilgrimage from Kyoto to his birthplace and back, in the summer of 1949 in his "tattered" jeep, to which he dedicates the volume. His wife, who has an M. D. degree, and his six-month-old daughter accompanied him. One of his objects was to visit his old Japanese POW friends whom he took care of in the POW camps of Hawaii. But his major aim was to show Japan's untravelled byways to his doctor-wife.

The book contains descriptions of punctures and repairs (37 times in the course of 3,600 miles!), a story of being victimized in a theft, observations on rural towns and villages (especially reactions of local Japanese towards Americans at that time four years after Japan's defeat), some observations on Japanese policemen under the newly established "democratic" regime, a "philosophy of Japanese roads," a strange interview with a prophet-like Ainu chief, pleasures and disappointments which the author had in his hometown of Otaru. Autobiographical episodes are inserted throughout.

In spite of Dr. Alice Cary's assurances, Japanese feel it is somewhat rash to take a six-month-old baby on such a violent adventure. However, according to Mrs. Cary, it is easier to take a child of six months still carrying some of the immunities of birth, and still unable to crawl effectively, than an older one. The Carys carried out this adventure and succeeded. The word that easily occurs to the Japanese to describe such an adventure in what is veritably the covered wagon of the twentieth century is the word *monozuki* (a man of curiosity). However, was the author merely a curiosity-seeker? He writes in the postscript of the book about this adventure which occurred four years before: "Coming to Hokkaido again [in 1953] this time with my father, I was amazed to consider that I had done such a thing.....However, if I, Hokkaido born and bred, were to start out again on such a trip, I would not be sure whether my motives and drive would be coming from the pioneer spirit of America or the pioneer spirit of Hokkaido."

We find noteworthy Professor Cary's criticism of Japanese universities. He expresses great doubt concerning the "specialist," whom Japanese take too seriously. A specialist who lacks "liberal arts" seems to him like a child playing with a dangerous weapon. "The newly established system of Japanese universities," he writes, "is nonsensical, unless the fundamental philosophy is changed." Japanese universities in the old system seem to him a strange "compound of the poorer elements of the German-modeled university and the poorer elements of the British-American-modeled university. Universities in Germany,

France, Britain, and America have long histories and traditions, often of several centuries. In other words, their foundations are Christian. Japan's universities, however, do not possess such spiritual heritage nor the same spiritual atmosphere. At best they are inspired by humanism, and in any case they assume that the humanist base is sufficient. But this very humanism was imported from abroad, and does not find its foundation in things Japanese."

Reading this book, readers will instantly feel a completely different atmosphere from that of Mark Gayn's *Japan Diary*. Gayn criticizes Japan and the Japanese from above, while Cary seems to speak on the same level. Gayn's major interest is in an exposé of the affairs of MacArthur's administration. Cary wants to understand before he criticizes: he has enough tools for this understanding—admirably fluent Japanese, a broad knowledge of Japanese history and culture, moreover, such virtues as unyielding courage, penetrating insight, and a warm sympathy with Japan and the Japanese. Gayn exposes and upbraids, and yet feels no need to answer the questions which the Japanese are facing. Cary, on the other hand does not allow himself to escape from answering these questions. This book makes both Japanese and foreigners notice the real problems of Japan. This is a completely new and significant role, which Lafcadio Hearn in the Meiji era could not, and Mark Gayn in the present day cannot, play. To continue to play such a role is a great thing. And we look forward to yet another book from Professor Cary which will contain further, more detailed answers.

Muneharu Kitagaki

TOO LATE THE PHALAROPE, by Alan Paton. New York: Charles Scribner's Sons, 1953. 272 pp. \$3.50.

The experience of reading this book is much more than the mere reading of a novel, for it gives us a vision of truth. Yet it is more than a vision, for we are inevitably drawn to participate in the truth that Alan Paton brilliantly, simply, and humbly sets down. Of the contemporary novelists only a few have achieved more than a fragmentary description of truth. Most of them limit themselves to man's physical and emotional nature, being ignorant of or unable to express the spiritual level of existence. Writing of one man's physical, emotional, *and* spiritual depths, Alan Paton is well aware of how every man must confront and be confronted by himself, his family and friends, his society, and above all his God.

Pieter van Vlaanderen, an upright, kindly police lieutenant in South Africa, is admired by all. His sin was to succumb to the temptation of lust for a black woman, and the results of his sin were tremendous guilt and terror. For

him the sin would have been equally great had she been white, but he knew that his punishment, both legal and social, would be a thousandfold greater since she was black. He tried to repent and seek forgiveness, but he couldn't forgive himself; he was unable to confide in his friends; and when he prayed he felt that even if his words did reach God, there was nothing God could do to lessen the sin or decrease the punishment. The new minister preached a stirring sermon, giving Pieter the temporary hope that here was a man who could listen to his confession and help him attain God's forgiveness. But the young dominie approached Pieter with excessive admiration (they were both rugby enthusiasts and Pieter a famed player) and later asked him to be a deacon. When Pieter said he was not good enough, the dominie countered with greater praise, so Pieter was prevented from confessing and seeking help. This is enough of the story—but something must be said of Pieter's relationship with his wife and with his father. His wife, although she tried hard, could only occasionally overcome her feeling that the physical side of marriage was separate and not quite good. His father had been too strict in Pieter's upbringing, demanding obedience and strength and uprightness, contemptuous and unforgiving of any softness or weakness. It was only after the sin had been committed (but not yet discovered) that Pieter and his father were drawn together briefly by their interest in birds. Hence the title of the book. The phalarope is a coastal bird, rarely seen inland. His father pointed out one in the bush to Pieter, giving them their first moment of closeness—too late.

This book speaks directly to each one of us. Though we do not all share Pieter's particular temptation, we do have some sin of which we need to repent and for which we need to ask God's and man's forgiveness; or we run the risk of making the mistakes in child raising that Pieter's father did; or, like his wife, we hold back from giving ourselves freely and completely; or we are like the young dominie, eloquent in preaching of sin and forgiveness, but unable or too embarrassed to take the confession of sin seriously in a friend seeking help; or we are harsh and unforgiving towards particular sinners. In the words of Pieter's boss and friend, the police captain, "An offender must be punished, I don't argue about that. But to punish and not to restore, that is the greatest of all offences." And again (answering Pieter's father-in-law, who had said, "I would shoot him like a dog...he has offended against the race"), "As a policeman I know an offence against the law, and as a Christian I know an offence against God; but I do not know an offence against the race...If man takes unto himself God's right to punish, then he must also take upon himself God's promise to restore."

Alan Paton's artistry is superb. He paints complete portraits of whole persons with a minimum number of words—words which are closer to poetry than to

prose—thereby involving us in truth which it would take a theologian, a psychologist, and a sociologist a large volume apiece to explain to us. And having read those three learned volumes, although we might understand as much, we would not be as personally involved as we are during and even after the reading of Alan Paton's powerful novel.

Alice S. Cary

MAN'S SEARCH FOR HIMSELF, by Rollo May. New York: W.W. Norton and Company, Inc., 1953. 281 pp. \$3.75.

The sub-title of the book defines the nature of modern man's search: "How we can stand against the insecurity of this age and find a center of strength within ourselves." It has become a commonplace to say that we live in an age of anxiety, that the insecurity of the age is the source of our own insecurity. Dr. May's thesis is that the insecurity of society reflects the fact that persons are anxious and insecure, and that the outward occasions for people's disturbances are not the problem. Rather the problem rests in basic underlying conflicts in the person. "As everyone knows it is easy enough to use the insecurity of the age as an excuse for our own neuroses. We can sigh 'the times are out of joint,' and then excuse ourselves from inquiring whether something may not be severely out of joint within ourselves."

There are very few, if any, missionaries who do not sometimes feel frustrated, hostile, and anxious relative to their being in Japan. There may be some very well integrated souls about, but they are a minority. For most of us are still maladjusted in our adjustment to Japan. Whether or not we can creatively relate ourselves to the work of Christ in Japan depends upon finding out what is "severely out of joint in ourselves." We must understand ourselves, what we want, what our goals and purposes are, what causes our hostility and anxiety. For those who wish to probe, not in order to conform to the wishes of the Japanese church or the Mission Board, but to find their true self, integrity, courage, and inner freedom, I recommend this book.

The pat answers of traditional counsel to first-termers lack power; for example, "Have more faith," "Pray and read your Bible," "Forget your ego and serve the church." Not that these are not basic to the life of the missionary, but they can be unhealthy means of escape. "Thus, religious faith or practices like prayer cannot be called 'good' or 'bad' in themselves. The question is, rather, how much the belief or practice is, for the given person, an escape from his freedom, a way of becoming 'less' of a person; or how much it is a way of strengthening him in the exercise of his own responsibility and ethical power."

Similarly, the dictum that our work is the will of God for us may be an evasion of the responsibility to choose for ourselves what is right.

Dr. May analyzes the predicament of modern man, and provides valuable insights for understanding our own anxiety. We missionaries usually feel that our anxiety is intensified because the usual props of our own American society have been removed. However, as one reads the definition of modern man, it becomes apparent that our anxiety has been intensified because the basic causes have been accentuated. If modern man, defined by Eliot as "hollow" and "stuffed," is a victim of emptiness, then so are we missionaries. This experience of emptiness comes from the feeling of powerlessness to do anything effective about the world we live in. "Most people now, therefore, are able to find good external 'reasons' for their belief that as selves they are insignificant and powerless. For how can one act, they well ask, in the face of the giant economic, political, and social movements of the time?" We are powerless to affect these movements in Japan, and thus any basic feeling of powerlessness is accentuated.

Another factor in our predicament is loneliness, again intensified by language and cultural barriers. One cause of our malady is even described as "The Loss of Our Language for Personal Communication." If such is the case when both parties speak English, what of our bilingual situation?

The result of emptiness and loneliness has been that modern man acts as though he were directed by a radar set "fastened to his head perpetually telling him what other people expect of him." Or, he lives by some authority like public opinion. He lives according to what others expect of him. The radar set is no good, whether directed to the expectations of the church here or the church at home, for as Dr. May repeatedly stresses, what one does must be self-chosen from a personal center of strength.

In order to be a person who has a center of strength within himself, one must achieve inner freedom. Without a doubt, a missionary's freedom is restricted and obstructed. His outer freedom may be limited by the necessity to relate to an existent church, to work with pastors. What he wants to do and what others want him to do are often quite different. This leads to hostility and resentment, especially where mutual honest sharing is absent. In such a situation, sometimes only two solutions seem available: conformity to the other's wishes and hostility, or rebellion and assertion of independence.

I think we must frankly face the fact that we are hostile about the restrictions placed on our freedom. Only by working through the destructive emotions of hostility and resentment can they be transformed into constructive ones. Passivism and conformity evade the issue as does an activism that seeks to escape

facing the problem. Some solve the problem by seeking a completely independent piece of work.

However, Dr. May states that freedom is "shown in how we relate to the deterministic realities of life," to being a missionary, a mother, or a father. If we feel determined by the situation, there is no creativity or venturing courage. "Freedom is involved when we accept the realities not by blind necessity but by choice. This means that the acceptance of limitations need not at all be a 'giving up,' but can and should be a constructive act of freedom."

Actually, nobody in coming to the mission field could have understood all the peculiar problems and consequences of that decision. After confronting the situation, a realistic decision can be made. If we are "radar-directed," we need only to act on others' expectations and conform to public opinion. But if we seek inner integrity and self-chosen work and goals, we must move beyond rebellion to an inner freedom where our yes means yes and our no means no. *Man's Search for Himself* will help you find that freedom. Edward Daub

News and Notes

Compiled by LESLIE R. KREPS

Government Budget Slash Curtails Christian Social Work Institutions

Christian social work groups will be drastically affected by the cut in the government budget for social work institutions. The Japan Federation of Christian Social Work Agencies, which represents 43 institutions, and the Christian Kindergarten Union of 120 Kyodan-related nurseries have been flooded with appeals from the people they serve asking that action be taken to restore the slash.

In Japan, where the number of social work institutions is extremely limited, the government has been aiding private as well as government agencies that are serving the public need. The slash of up to 40% will force some Christian institutions to close and others to modify drastically their program of aid to unfortunates.

The spokesman for the Christian Social Work Federation, Rev. Y. Manabe, said, "Such a big slash in the social security budget is a threat to the life of the people at large, indicating a march toward rearmament at the sacrifice of the people's living."

Denouncing the trend toward what he called placing the nation's heavy burden on the shoulders of the weak, the orphaned, and the crippled, Rev. Manabe continued, "This cannot be a wholesome course for the nation to follow and indicates the poverty of Japanese statesmanship."

Christian Farmers to Emigrate to Brazil

Thirty young Christian farmers will soon be emigrating to Brazil each year under the sponsorship of the Kyodan, if negotiations now under way with the Japanese Foreign Ministry and churches in Brazil are successfully completed.

When Dr. Toyohiko Kagawa returned from Brazil last year he recommended such emigration because it would have the three-way benefit of helping to solve Brazil's rural technician shortage, Japan's population problem and the Brazilian

churches' need of workers to evangelize the Japanese already in Brazil.

Thirty applicants will be chosen from among the several thousand young people attending the 250 Farmer Gospel Schools which the Kyodan sponsors each year. Those who are selected will have a period of special training at the Hino Rural Training Center in the outskirts of Tokyo.

Rev. Sakae Endo of the Kyodan's Rural Evangelism Committee is scheduled to go to Brazil later this year to complete arrangements with Protestant church officials there.

Kyodan Adopts Self-Support Program for Rural Churches

The Kyodan is beginning this April a program of encouraging self support for small rural churches through subsidizing church-centered agricultural and cottage-industry projects.

Plans for providing 129 rural and fishing village churches with livestock, seed, or capital to begin small industries are being fitted to the individual conditions in each locality. The Kyodan is budgeting better than ¥24 million during the next five years for such projects in an effort to reduce direct financial subsidies and to permit pastors to work full time in their churches.

The Izumi Sano Church in the Kyodan's Osaka District is an example of how the plan will work. With only 31 members the church raised but ¥70,000 last year. The pastor was paid only ¥48,000 (\$133.) and was forced to spend most of his time working outside the church. This church plans to use ¥200,000 furnished by the Kyodan's Rural Evangelism Committee to set up a small fish meal factory from which a monthly income of ¥6,000 is expected.

Mayer Memorial Church Dedicated

A church and kindergarten in commemoration of the work of Dr. Paul S. Mayer was dedicated in February in the area near Sengen Nagaya, one of Tokyo's worst slums.

Dr. Mayer arrived in Japan in 1909 and since then has worked in the Tokyo area continuously, except for the war years. At present he is Chairman of the Field Committee of the Interboard Committee for Christian Work in Japan.

The fund for this project was begun some two years ago with contributions totalling \$6,600 from Evangelical United Brethren churches in Dr. Mayer's home town, Milwaukee, Wisconsin. The two-story, 70 tsubo Seiwa Church was built soon thereafter.

Additional gifts, both large and small, have made possible the recently completed kindergarten building. Mr. and Mrs. Linsz of Cleveland, Ohio, gave \$1,600 in memory of their soldier son who died in Japan during the war. Slum children who have attended the Seiwa Sunday School managed to save ¥500 from their meager allowances for their future school.

Sengen Nagaya, in Adachi-ku, Tokyo, is famous for having the largest number of children not attending primary school and for being the home of 300 known drug addicts. Though the Church has been in the area but a short time, a definite improvement in the general atmosphere has already been noted.

Tachikawa Selected as Second Fellowship Home Site

Tachikawa has been selected as the second site for a fellowship home for U. S. military personnel, according to an announcement by the Social Work Committee of the Japan National Christian Council.

The first such home was established at Kure last year, for the purpose of giving servicemen in that area an opportunity to meet Christian Japanese young people in pleasant surroundings. This attempt to deal effectively with the moral problems in the base areas has been so successful that additional fellowship homes will be established near other bases as rapidly as funds are available.

Pastors of Kyodan, Anglican, Lutheran, Salvation Army and Nazarene churches have made arrangements to open the Tachikawa Fellowship Home in April. Plans call for using part of the new Shibasaki Church building.

The NCC-sponsored fellowship homes give servicemen an opportunity to participate in programs and cultural and social projects along with young Japanese men and women.

Japanese Delegates to Evanston Meeting Chosen

The seven members of the Japanese delegation to the World Council of Churches Assembly at Evanston, Illinois, next summer have been announced.

Moderator Michio Kozaki, Rev. Shigeji Oishi, Meiji Gakuin President Shiro Murata, and Miss Tokuko Inagaki will represent the Kyodan.

The Nihon Seikokai (Anglican Communion) will send Bishop Michael H. Yashiro, while the Japan Evangelical Lutheran Church will be represented by Rev. Kiyoshi Hirai. The final member of the delegation will be NCC General Secretary Rev. Akira Ebisawa.

The delegation has agreed to stress the problems of a Christian ethic and

the prohibition of atomic warfare. They will also bring before the assembly of world Protestantism the issues raised by Japan's acute population and economic problems.

National Christian Conference on Social Problems Held in January

Labor problems and MSA were the main items on the agenda of the National Christian Conference on Social Problems sponsored by the Kyodan in mid-January.

In stressing the importance of this meeting attended by 150 pastors, missionaries and laymen who are experts in this field, Kyodan Moderator, Dr. Michio Kozaki, said, "It is very important that the Church should not be isolated from the living society and become self-justifying."

In the first day, given over to labor problems, lectures by Mr. Kohei Goshi, Secretary General of the Fellowship Society on Economics, and labor leader Minoru Takano of Sohyo, presented the conflicting ideas which became the basis of discussion.

An interested spectator at this first session was Methodist Bishop Lloyd C. Wicke of the Pittsburgh Area. Bishop Wicke is widely known for his work in the field of labor-management relations in the United States.

On the second day a lively discussion of the Mutual Security Agreement followed lectures by Mr. Tokutaro Kitamura of the Progressive Party, who held that a certain amount of rearmament is inevitable, and Left-Wing Socialist Seiichi Katsumada, who opposed rearmament in any form.

Seventh NCC General Assembly Held in March

The Japan National Christian Council held its 7th General Assembly, March 23-25, at the Ginza Church in Tokyo.

The second day of the meeting was devoted to the Centenary Movement and was climaxed in the evening by a special mass rally at Kyoritsu Public Hall at which Centenary evangelists Dr. Toyohiko Kagawa and Dr. Emil Brunner spoke.

Ninety-one percent of the Protestant Christians in Japan belong to denominations or organizations cooperating in the National Christian Council, according to a report issued at the meeting.

The membership of denominations in the NCC now stands just short of 400,000, the report shows. Protestant groups outside the NCC have a membership of about 20,000. There are about 185,000 Roman Catholics in Japan.

In a report to the NCC Centenary Movement Committee, Dr. Kagawa said that in the first six months of his Centenary campaign, he held 179 meetings with a total attendance of 82,940. He has already received 17,261 decision cards. His goal for the next five years, culminating in 1959, the Centenary Year, is 300,000 decision cards.

Dr. Kagawa pointed out that there is a striking correlation between a high crime rate and a low percentage of Christians. He indicated that Kochi Prefecture, where there are almost no Christians, has a crime rate of 4% of the population. The best example of the opposite is Shiga Prefecture, where the Omi Brotherhood is working. Here the crime rate is only .9%.

NCC International Affairs Commission Issues Statement On Bikini Question

Spurred by the reaction of the Japanese people against continuing hydrogen bomb tests in the Pacific, the International Affairs Commission of the National Christian Council of Japan has called upon American Christians, through the NCCC-USA, to redouble their "efforts for the realization of international control of atomic energy and its use exclusively for peaceful purposes and the promotion of human welfare."

The Commission was asked to consider the problem at the Seventh General Meeting of the NCC. The Commission is headed by Mr. Kensuke Horinouchi, former ambassador to the United States. Other members include Tokutaro Kitamura, a leader of the Progressive Party, Komakichi Matsuoka, a Right-Wing Socialist; Soichi Saito, YMCA General Secretary; and Yoshimune Abe, Chairman of the Christian Peace Association of Japan. The following resolution has been issued by the Commission:

Resolution Relating to Atomic Energy

The current test explosions of Hydrogen Bombs at Bikini Lagoon unfortunately gravely injured Japanese fishermen and caused and continue to cause enormous economic losses. They have dealt a severe blow both economic and psychological to the entire nation and give great apprehension with regard to the dreadful power of atomic energy and its catastrophic threat to the welfare of the entire world.

We therefore urge that all possible measures be taken to prevent the recurrence of such a calamity and we appeal to all American churches through the National Council of Churches of Christ in the United States of America for redoubled efforts for the realization of international control of atomic energy and

its use exclusively for peaceful purposes and the promotion of human welfare; and to that end we also solicit the cooperation of fellow Christians in all countries through the Commission of the Churches on International Affairs of the World Council of Churches and the International Missionary Council.

Bishop Nosse Consecrated at Yokohama

In an impressive service witnessed by some five hundred persons who filled Christ Church, Yokohama, far beyond its seating capacity, the Rev. Isaac Hidetoshi Nosse was consecrated eighth Bishop of the Diocese of South Tokyo on February 24. With approximately fifty priests vested and in attendance in the chancel, fourteen bishops joined in laying their hands on the head of the newest bishop of the Nippon Seikokai.

Bishop Nosse has been rector of St. Andrew's Church, Tokyo, for the past 12 years.

Kitamura New Kyobunkwan Manager

Mr. Tokutaro Kitamura, former Finance Minister, has been named general manager and a director of the Kyobunkwan (Christian Literature Society) in a reshuffle of the management of Japan's largest Christian publishing organization.

With the resignation of a number of the former officers, the stockholders have turned to Mr. Kitamura to re-establish the Society's basic policy. Mr. Kitamura accepted, saying, "I could not refuse to take the post when I was called to accept it as a man supported by prayer and faith. I shall do my best to further the publication of Christian literature which is the spirit and purpose of this institution."

Seigakuin Suffers Extensive Fire Damage

Seigakuin, a Tokyo middle school sponsored by the United Christian Missionary Society (Disciples of Christ), suffered damage estimated at ¥20 million, as fire destroyed chapel and classroom buildings on the evening of March 11.

The fire, apparently originating from faulty wiring, destroyed not only the building in which classes were first held when Seigakuin was started half a century ago, but also a dozen residences both on and off the campus.

Seigakuin is the second Christian school to have a serious fire this year. The missionary residence of Mr. and Mrs. Arthur Kamitsuka at the Christian

Dairy College, Nopporo, Hokkaido, was completely destroyed by fire early in February.

Kyodan Implements "Mission of the Church" Conference Findings

Leaders of the United Church of Christ in Japan met in February at Kofu Kaku, Ito, to give official approval to the far-reaching evangelistic plans initiated at last fall's National Conference on the Mission of the Church.

Members of the General Evangelism Committee, Home Mission Board and Executive Committee gathered to give official sanction to decisions reached at the National Conference, which was for deliberation only and could not adopt official policy.

Plans for greatly increased evangelistic effort, especially among rural and labor groups, along with emphasis on stewardship, were born at the National Conference, developed in the period since then, and approved by the Kyodan officials at the Ito meeting.

Brunner Featured Speaker at Annual Kyodan-Related Missionary Conference

Some 350 missionaries working in relation to the Kyodan met at Hakone-Yumoto, fifty miles from Tokyo, for the annual 4-day missionary conference, beginning March 30.

Dr. Emil Brunner of ICU gave three lectures on "Our Faith," "The Church as a Gift and a Task," and "The Church and Society." Small discussion groups took up the significance of these lectures for the various fields of missionary activity.

Joint Committee Formed to Assist Japanese-American Orphans

The American Joint Committee for Assisting Japanese-American Orphans has been formed by a number of organizations in Japan. Represented on the committee is a wide variety of Catholic, Jewish and Protestant church organizations, servicemen's groups, college alumni associations and business groups. A fund of ¥18 million is being sought to carry out the committee's program of helping mothers who have kept their children, of finding homes in the United States for

some orphans and of aiding Japanese child-care agencies to raise the others.

Rev. Lloyd Graham, a member of the Joint Committee, says that the committee's activities will be similar to those of the American Philippine Guardian Association which has been successful over a number of years in protecting the interests of the "mestizo" group in the Philippines.

Church World Service Aid Sent to Needy Tohoku Farmers

A Church World Service sponsored conference was held at Miyagi Gakuin College, Sendai, to discover what steps could be taken to relieve the plight of farmers in the Tohoku District who have been driven by crop failures to the practice of selling their daughters.

Thirty church leaders from the six Tohoku prefectures met with CWS Chairman Rev. Y. Manabe and Executive Secretary Rev. Hallam Shorrock. It was decided to send immediately to the famine area 40 bundles of used clothing on hand in Japan. Ten tons more have since arrived from the United States. Along with the used clothing CWS distributed ¥1 million among the most needy farmers in the Tohoku area.

Southern Baptist Rest Home for Pastors Dedicated

The prayers of an elderly missionary who lived in Japan for 50 years were answered when the rest home for pastors, "Amagi Ao," located on the Izu Peninsula, was dedicated in January. The 270 tsubo building has a meeting hall, dining room and sleeping quarters to accommodate 200.

Mrs. G. K. Dozier, mother of Rev. E. B. Dozier who heads the Southern Baptist Mission in Japan, has been the inspiring force behind the drive that has made the rest home possible. Early in her long missionary career she developed a deep sympathy for Japanese pastors who work at a very small salary without hope for comfort in their old age.

Kerrs Return to States

Dr. and Mrs. William C. Kerr sailed for the United States early in March. As an advisor to the G.H.Q. Section during occupation days Dr. Kerr made many friends throughout Japan.

Before the war the couple were missionaries of the Northern Presbyterian Board in Korea. Since the end of the occupation Dr. Kerr has been in charge of the project that prepared study materials for Korean prisoners of war captured by the U.N. Forces. The excellence of these materials is credited with having played a big part in winning so many of these prisoners away from communism.

Personals

Compiled by MARGARET ARCHIBALD

Arrivals

Rev. & Mrs. Wilbur Fridell (ABF) and children, Tokyo, return from furlough in April.

Rev. & Mrs. Bartlett McKay (CN), new missionaries, will arrive in July, and will be located in Tokyo for language study.

Mr. Henry David Jones (IBC-PN) arrived recently in Japan from Geneva, Switzerland, for a three-month study of church and labor relations at the invitation of the Council of Cooperation, with a view toward permanent appointment for this work in Japan. He is presently living at Interboard House in Tokyo.

Miss Martha Fay White (IBC-MC), formerly a short term missionary in Malaya, has recently transferred to Japan, and has taken up her duties as a music teacher at Hiroshima Girls' School.

Miss Caroline Peckham (IBC-MC) has returned from furlough and is again located at Kwassui Jo Gakko, Nagasaki.

Rev. I. L. Shaver (IBC-MC) returned from a health furlough in February, and has resumed his work in Oita Shi, Kyushu.

Miss Lyda Houston (IBC-ABCFM) returned from furlough in March. Miss Houston will be located at Baika Jo Gakuin, Toyonaka, Osaka.

Mr. Walter E. Grevatt, Jr., (IBC-PN) arrived in Japan in April as a special term educational missionary. He will be teaching at Meiji Gakuin in Tokyo.

Miss Floryne Miller (SBC) returns from furlough in April and will be located in Kokura for work among women. Address: c/o Seinan Jo Gakuin, Kokura.

Miss Mary Ballantyne (WUMS) returned from furlough in February and resumed her work in Yokohama.

Mr. & Mrs. William P. Woodard have arrived in Tokyo and are living at 1456 Yoyogi, Tomigaya, Shibuya. Mr. Woodard is here on a two-year appointment by the Dearborn Foundation, for religious research. Mr. and Mrs. Woodard were formerly missionaries of the American Board (Congregational).

Furloughs

Miss Vida Post (ABF), Shokei Girls' School, Sendai, will leave on furlough in July.

Miss Jane A. Staveley (CMS), Otaru Shi, Hokkaido, will leave for furlough in England towards the end of June.

Mr. & Mrs. Doyle Shepherd (CN), Sapporo, will be on furlough for a year, and both will be taking work in Pasadena College and UCLA during their furlough.

Mr. Roy Smith (IBC-MC-retired), Kobe, sailed recently for a leave of absence in the United States.

Rev. & Mrs. Ernst Lang (IBC-EUB), Yokohama, will go on furlough soon, and will spend their time in Germany and the United States.

Other IBC missionaries leaving on furlough within the next few months are: Rev. & Mrs. Arthur Kamitsuka (PN) of Sapporo, Miss Dorothy Lawson (PN), Tokyo; Miss Adele Bower (UCMS), Yokosuka; Miss Daisy Edgerton (UCMS), Tokyo; Mr. & Mrs. Morse Saito (MC), Kobe; Rev. & Mrs. A. Van Harbin (MC), Kobe; Dr. & Mrs. C. S. Gillett (ABCFM), Matsuyama.

Miss Tyyne Niemi (LEAF), supervisor of the Okayama kindergarten, and Miss Martta Miero (LEAF), serving at the Ikebukuro Church, are returning to Finland on furlough.

Pastor and Mrs. Rolf Godoy (LFCN) and three children, of Tsu City, Mie, are scheduled to return to Norway on regular furlough in late April.

Rev. & Mrs. W. E. Rumball (PCC), Kobe, are going to Canada on furlough in July.

The following PS missionaries are leaving on furlough in June and July: Rev. & Mrs. W. P. Baldwin, Nagoya; Miss Coline Gunn, Nagoya; Miss Catherine Fultz, Nagoya; Mr. & Mrs. John Brady, Kobe; Miss Elizabeth McNeill, Kobe; Rev. & Mrs. W. P. Boyle, Tokushima; Miss Mary Haraughty, Takamatsu; Rev. and Mrs. Lyle W. Peterson, Kochi; Miss Ruth Buckland, Kochi.

Furlough departures for SBC missionaries are: Rev. & Mrs. Ernest L. Hollaway, Nagoya, March 29, on the SS "President Wilson" to do graduate work in Church Administration at Southwestern Baptist Theological Seminary, Fort Worth, Texas;

Rev. & Mrs. James E. Wood, Seinan Gakuin University, Fukuoka, SS "President Wilson," March 29, to complete graduate work toward his doctorate at the Southern Baptist Theological Seminary, Louisville, Kentucky;

Miss Annie Hoover, Sapporo, SS "President Cleveland," April 21;

Miss Lucy Belle Stokes, Tokyo and Urawa, SS "President Cleveland," April 21;

Sailing on the SS "President Cleveland" on June 4: Rev. & Mrs. B. P. Emanuel, Takamatsu; Miss Virginia Highfill, Osaka; Rev. & Mrs. Reiji Hoshizaki, Shizuoka; Rev. & Mrs. Stanley Howard, Shimonoseki; Miss Leonora Hudson, Seinan Jo Gakuin, Kokura; Miss Mary Limbert, Tobata Good Will Center; Rev. & Mrs. Loyce Nelson, Okayama; Rev. & Mrs. Edward Oliver, Kagoshima;

Rev. & Mrs. Edwin B. Dozier, Tokyo, will sail on the SS "President Wilson" on June 27.

On February 23, Miss Gertrud E. Kuecklich (IBC-EUB) left Japan for Germany after seventeen years of continuous service. Miss Kuecklich was accompanied by Miss Aiko Fujisaki, daughter of the pastor with whom Miss Kuecklich has worked for many years. They both expect to return to Japan next year.

Departures

Dr. and Mrs. Carl D. Kriete (IBC-E & R) are retiring after many years of service in Japan. They will sail on June 27 for the United States.

Mr. & Mrs. Milton Wagner (AFSC), who have been in charge of the Toyama Neighborhood Center, left Japan on February 4, after a year's service.

Miss Marion Bringle (ELC) returned to the United States by air on March 1, because of ill health.

Miss Olive Hodges (IBC-MC-retired), of Yokohama, recently sailed for the United States.

Mr. & Mrs. Rupert Dunton (IBC-MC), Tokyo, and their two children, sailed for the United States on the President Wilson on February 11.

Miss Georgeanna Driver (IBC-MC) flew to the United States on January 27, due to the serious illness of her mother. Miss Driver is a J-3 who had already completed her term of service.

Miss Ethel MacDonald (PCC) has resigned to join the Independent Presbyterian Board of Missions, and will go to Pusan, Korea.

Miss Estelle Lumpkin (PS-Retired), who had been living in Tokyo with Mrs. Shizu Matsuoka and her daughters, will return to the United States in the early summer to take up residence in Florida.

Miss Carol Park (WUMS), Yokohama, is leaving the mission at the end of May and will be married to Mr. Elmer Bowman.

Changes of Address

Rev. & Mrs. Chester F. Galaska (ABF) have moved from Shiogama Shi, Miyagi Ken, to Rifu Mura, Miyagi Ken.

Rev. & Mrs. Noah S. Brannen (ABF) from Onomichi Shi, Hiroshima Ken, to 16056 Mukaishima Cho, Mitsuki Gun, Hiroshima Ken.

Rev. David L. Vikner (ALM) to 628, 7 Chome, Ujina Machi, Hiroshima Shi.

Rev. Paul W. Setterholm (ALM) to 308 Zakoba Cho, Hiroshima Shi.

Rev. Wilbert M. Ericson (ALM), 139 Higashi-Tamagawa Cho, Setagaya Ku, Tokyo.

Mr. & Mrs. A. J. Morris (CJPM) from Maebashi to Utsunomiya, Tochigi Ken.

Miss May McLachlan (IBC-UCC), 537 2-chome, Kawasaki cho, Haibara Gun, Shizuoka Ken.

Miss M. Leona Douglas (IBC-UCC), c/o Mrs. Miyata, 594 4-chome, Sendagaya, Shibuya Ku, Tokyo.

Rev. & Mrs. Rendell A. Davis (IBC-PN), 4 of 96, Hoeikami Cho, Fukui Shi, Fukui Ken.

Rev. & Mrs. Arthur Kamitsuka (IBC-PN) to Hokusei Gakuen, Minami 5-Jo, Nishi 17 Chome, Sapporo.

Miss Helen Barns, (IBC-MC), Seibi Gakuen, 124 Maita Machi, Minami Ku, Yokohama.

Miss Doris M. Stevens (IBC-MC) to 11 Konno Cho, Shibuya Ku, Tokyo.

Mr. and Mrs. John Skillman (IBC-MC), c/o Aoyama Gakuin, 22 Midorigaoka, Shibuya Ku, Tokyo.

Miss Hanna Rehefeld (IBC-EUB) to Aisenryo, Raiha Mura, Kazo Machi, Saitama Ken.

Rev. & Mrs. Homer F. Yearick (IBC-E & R) to 12 Aoba Cho, Shibuya Ku, Tokyo.

Rev. & Mrs. Edward Daub (IBC-PN), (from May 1st) 20 of 4 Nagamineyama, Oishi, Nada Ku, Kobe.

Miss Martta Laitinen (LEAF) from Tokyo to 5073 Kamihama-ku, Okaya Shi, Nagano Ken.

Rev. & Mrs. Don D. Reber (M) to Tokachi-Kuni, Hombetsu Machi, Hokkaido.

Rev. & Mrs. Robert Jastram (MSL) from Tokyo to Shibata Shi, Shizuoka Ken.

Rev. & Mrs. Don Powell (PCC) to Nagamineyama, Oishi, Nada Ku, Kobe.

Miss Janell Landis (IBC-E & R) from Sendai to Interboard House, 4/12 Shiba Koen, Minato Ku, Tokyo.

Births

Gunner Immanuel Söderbacka, born September 24, 1953

Parents: Rev. & Mrs. Gotfrid Söderbacka (LEAF), Tokyo

David Lloyd Jackson, born November 13, 1953

Parents: Rev. & Mrs. Dub (W.H.) Jackson, Jr. (SBC), Sapporo

Mary McMillan, born December 12, 1953

Parents: Rev. & Mrs. Virgil McMillan (SBC), Tokyo

Mary Carolyn Shepard, born December 21, 1953

Parents: Rev. & Mrs. John Shepard (SBC), Fukuoka

Rachel Ann Blosser, born December 23, 1953

Parents: Rev. & Mrs. Eugene Blosser (M), Tokyo

Jonathan Stenberg, born January 3, 1954

Parents: Rev. & Mrs. O. Kenneth Stenberg (ELC), Tokyo.

Lois Lucille Borchert, born January 9, 1954

Parents: Rev. & Mrs. Harold Borchert (PS), Kobe

Timothy James Bringewatt, born January 10, 1954

Parents: Rev. & Mrs. Ralph Bringewatt (MSL), Niigata

Nancy Sue Calcote, born January 12, 1954

Parents: Rev. & Mrs. Ralph Calcote (SBC), Kokura

Peter Rein Johnsrud, born January 16, 1954

Parents: Rev. & Mrs. Leroy A. Johnsrud (ELC), Hamamatsu

Marlys Ann Auw, born January 20, 1954

Parents: Rev. & Mrs. Hugh Auw (MSL), Otaru, Hokkaido

Shirley Ann Tanis, born January 21, 1954

Parents: Rev. & Mrs. Paul Tanis (IBC-RCA), Tokyo

Jean Ann Joyce, born January 26, 1954

Parents: Mr. & Mrs. James Joyce (IBC-MC), Tokyo

Stephen Glenn Bruggers, born February 20, 1954

Parents: Rev. & Mrs. Glenn Bruggers (IBC-RCA), Kagoshima

Mary Agnes Strege, born February 26, 1954

Parents: Rev. & Mrs. Paul Strege (MSL), Asahigawa, Hokkaido

Engagement

UNTERSCHULTZ-CAROW. Rev. Albert Carow (MSL), a recent arrival in Japan who has been studying at the Tokyo Lutheran Center Language School,

announced his engagement to Miss Madelene Unterschultz, daughter of the Rev. & Mrs. Unterschultz of Calgary, Alberta, Canada. She is planning to arrive in November.

Marriage

STRONG-KAWARAZAKI. Mr. Kenneth Strong (AFSC) and Miss Sonoko Kawarazaki, a graduate of Tokyo Woman's Christian College, were married on October 24, 1953, at the Quaker Meeting House, Mita, Tokyo. They are living at the Friends Neighborhood Center in Mito, Ibaraki.

Deaths

Rev. Ruben Lindgren (LEAF), missionary in Japan 1917-1924, pastor in the South Swedish Congregation of Helsinki since 1930, died on June 19, 1953.

The Rev. W. Hugh Erskine, retired Disciples of Christ missionary who spent 29 years in Japan, died in Washington, D.C., February 16, 1954. Mr. Erskine came to Japan in 1904 and worked in Osaka. He returned to the United States in 1933.

Visitors

Mrs. Howard G. Colwell, former President of the American Baptist Convention, was a recent visitor in Japan.

Twenty-two members of the Presbyterian Church in the U.S.A. (PN) visited Japan for a week in early March on the first stop of a round-the-world tour conducted by the Board of Foreign Missions. The leader of the group is Mr. John Rosengrant of the Division of Special Gifts of the Presbyterian Board. The tour of 59 days covers most of the mission fields in the Far and Near East.

Dr. James R. Hine, chairman of the Committee on Student Work of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. (PN), visited Japan for twelve days from the first of April, for conferences and discussions with students and leaders of Christian student work in this country. Dr. Hine is minister of the McKinley Foundation of the University of Illinois. He has recently visited student centers in Europe, the Near East, Pakistan, India, Thailand, the Philippines, and Korea, in connection with the Board's Youth Emphasis Year.

Rev. Laton Holmgren, who is well known here for his more than three years of service as Public Relations Representative of the NCC and the Methodist Board,

and who is now serving as Associate Secretary of the American Bible Society, spent six weeks in Japan and Korea early this year.

Mrs. Gilbert Schroer arrived in Japan in December to visit her daughter, Mrs. Armin Kroehler in Takada, Fukushima Ken. Mrs. Schroer was a missionary under the E & R Board before the war.

Miss Velva Dreese, a member of the staff of Women's Work and Organizations of the United Christian Missionary Society, in Indianapolis, Indiana, visited Japan from the tenth of February to the first of April. Miss Dreese is making an intensive study of women's work in the churches in Japan and the Philippines.

Miss Marion Van Horne, RCA Secretary for Youth Work, visited Japan, January 30 to February 20. Miss Van Horne visited schools, orphanages, and other institutions in Tokyo and Yokohama and spent a week in Fukuoka and Kyushu.

Miss Ruth Ransom, RCA Personnel Secretary and Secretary for the Philippines, arrived in Japan April 7 to spend two weeks visiting the work.

Bishop and Mrs. Edwin E. Voigt of the Methodist Church spent a short time in Tokyo in March meeting with various Methodist educators. Bishop Voigt has just completed an assignment in India.

Methodist Bishops Richard C. Raines and Arthur Moore spent four days in Japan late in March while returning from Korea where they attended the General Conference of the Korean Methodist Church.

Bishop and Mrs. Ralph A. Ward, of Hong Kong and Taipei, spent two weeks in Japan and Korea in late March. Bishop Ward will be one of the official Methodist delegates to the second World Council of Churches meeting in Evanston, Illinois, this summer. His tour of Japan and Korea was for the purpose of better preparing him to represent the Far East in the meeting at Evanston.

Dr. S. Hugh Bradley, Field Secretary, and Mr. Curry B. Hearn, Treasurer, Board of World Missions, Presbyterian Church in the U.S. (PS), arrived in Japan early in April, and will spend six weeks visiting in Japan, Formosa, and Korea.

Col. Martin C. Poch, chief chaplain of M.A.T.S., visited Tokyo in February on a Far East tour which included Korea, Formosa, and Japan. Col. Poch's work takes him to every part of the globe so he had many interesting observations to report. While serving in Germany he acted as one of the advisors for the highly successful film "Martin Luther."

Miss Bernice Buehler, Director of Children's Work under the Board of Christian Education and Publication (IBC-E & R), spent the month of March in Japan, on her way to the U.S. after a visit in India.

Miscellaneous

A memorial church is being erected in Oyamadai, Tamagawa, Tokyo, in memory of Mrs. Florence Eckel, who passed away in Japan, June 27, 1952. She first came to Japan in 1916.

The Lutheran Free Church of Norway, Japan Mission, has recently dedicated two mission chapels in Mie Prefecture. One is in Matsuzaka City, where Rev. Per Kivle is the missionary in charge, and one is in Tsu, where Rev. R. Godoy is residing.

The Swedish Mission in China, now carrying on its work in Japan, recently adopted a new name, The Swedish Evangelical Orient Mission. Its chairman in Japan is Rev. J. A. Aspberg.

1954 Annual Meeting of Fellowship of Christian Missionaries

The Fellowship of Christian Missionaries will hold its 1954 Annual Meeting at Lake Nojiri, July 29-31. The theme, "Evangelism: God Working through us," will be considered in relation to (1) education, (2) social work, and (3) specialized forms of service, such as audio-visual aids, newspaper evangelism, and student work. Special speakers will be Dr. Archibald Campbell, long-time Presbyterian missionary in Korea, and Rev. Lawrence L. Lacour, with his evangelistic team from America. Dr. Emil Brunner, Rev. W.J. Danker, and Dr. Hugh Moreton will be the devotional speakers.

Rev. Norman Nuding, treasurer for the Fellowship of Christian Missionaries, announces that dues are now being received for 1954. The membership dues, amounting to ¥200 a year for each person, should be sent to Rev. Norman Nuding, 25 Ichiban Cho, Kojimachi, Chiyoda Ku, Tokyo.

Dr. A. J. Stirewalt, necrologist for the FCM, requests information concerning any former missionaries in Japan, who have died during the past year or whose death has not previously been reported. The following information is requested: full name with title, if any; denominational affiliation; date and place of birth; date and place of death; date of first coming to Japan, date of last leaving Japan; place(s) of residence and kind of work while in Japan; any additional information. Dr. Stirewalt's address is 3, 2-chome, Nakajima Dori, Fukiai Ku, Kobe.



Tokyo School of the Japanese Language

under the direction of

Mr. Naoe Naganuma

38, Nampeidai-machi, Shibuya-ku, Tokyo

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Tel: 46 (Shibuya)—4812

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Regular correspondence school with bi-monthly supervision.

Summer Schools: July 12—Aug. 27, 1954

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Fall Term: Sept. 13—Dec. 18, 1954

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Japanese Language Teachers' Association

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